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AMERICAN PROTESTANT MISSIONARY SOCIETY



# VALENTINE'S MEAT-JUICE

RECOMMENDED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND IRELAND  
AND EMPLOYED BY THE EMERALD, HOSPITAL AND ST. GEORGE'S AND THE LONDON  
HOSPITALS OF THE UNITED STATES.

EMERALD HOSPITAL, BOSTON, CHINA, February 22nd, 1884.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A Case of Post-Partum Hemorrhage—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; administered only pure temporary relief on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 1, two tea-spoonfuls every ten minutes. Patient revived, pain disappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a happy, healthy woman.

It also gives a tone of shrunken system, and adds—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a stimulating medium, or tonic in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice; it is ready for absorption whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal canal, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is easy to give. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Physician-Chief, Emerald Hospital.

## TESTIMONIALS.

New York.  
I prescribe  
Valentine's Meat-  
Juice daily, and find  
it better than any  
preparation of the  
sort I have ever  
used.—J. MARION  
S.M.S., M.D.

GEORGE H. EL  
LIOTT, M.D., in  
the British Medical  
Journal, December  
15th, 1883: "I would  
advise every country  
practitioner to al-  
ways carry in es-  
sence under a bottle  
of Valentine's Meat-  
Juice."

Washington, D.C.  
I have used large-  
ly Valentine's Meat-  
Juice and consider it  
the best of these  
preparations.



It was used by the  
late lamented Presi-  
dent Garfield, during  
his long illness and  
he derived great  
benefit from its use.  
—ROBERT BARNES,  
M.D.

## INTERNATIONAL EXHIBITION, 1876.

HIGHER AWARDS.  
—"For excellence of  
the method of its  
preparation, where-  
by it more nearly  
reproduces the  
tissue of meat, its  
freedom from dis-  
agreeable taste, its  
fitness for immediate  
absorption, and the  
purity in which  
it retains its good  
qualities in warm  
climate."

THE  
CHINESE RECORDER  
AND  
Missionary Journal.

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*Bill of Natural Rights of every Human Being;  
Native and Foreigner Alike.*

BY REV. WILLIAM ASHMORE, D D.

I. Every man has a right to the free and untrammelled exercise of his own intellectual powers. These powers are given him from "heaven" as the Chinese put it; but as the Sacred Scriptures of the West put it, from "the living God who dwells in heaven." Therefore he is bound to make use of those powers and he is responsible if he does not do so.

II. Every man has a right to think for himself, to make up his mind for himself, and to form his own opinion for himself. If he is not able so much as to form an opinion at all, then wherein is he better than an ox? If he is not able to hold an opinion of his own, after it is formed, but must first ask somebody else what opinion he may hold and what opinion he may not hold, then wherein is he better than a slave, or what advantage has he over an idiot? A community of people who have no opinions of any kind, or who are not able to form any, or who dare not express any opinion is no better than a community of dolts or imbeciles.

III. Every man has a right to give heed to the dictates of his own conscience, that is, of his "yes-and-no-heart." The yes-and-no-heart is also from heaven. Every man has one of his own to guide him, to accuse him when he does wrong, and to approve him when he does right; to tell what he ought to do and what he ought not to do. If he has no yes-and-no-heart, wherein is he better than an ox? If he has a "yes-and-no heart," but does not follow it, wherein is he different from a knave? If his yes-and-no-heart

says one thing inside and he says another thing outside, wherein is he different from a hypocrite and a liar? If he has convictions of what he ought to be, and what he ought to do, but is afraid to avow them and act accordingly, wherein is he different from a coward?

IV. Every man has a right to worship his own "*Kui Sin*," or his own superior and invisible spirits according to his own belief or his own intellectual discernments, and as his own heart's desires may prompt him, without being interfered with by his neighbours. He may make mistakes, and if he does he is accountable to the real superior beings for his mistake, but he is not accountable to his neighbour who has no authority in a matter of this kind. If the man believes that some particular "*Kui Sin*" rather than some other *Kui Sin* is God over himself, and can manifest himself and do him harm or afford him help, he will feel naturally within himself that it is his duty, as well as his interest, to honour that particular *Kui Sin* above all others and he will want to do such things as will propitiate him. He may all the time be mistaken and so will suffer disappointment and loss and retribution, but so long as he really thinks so, the feeling of *oughtness* will follow until he is better informed. This same principle rules everywhere among men. If a child has been taught to regard another as his father, he will naturally revere him as a father or he will be called unfilial; if he believes that a certain man is his master, but does not honour him, he will justly be considered disobedient; if he recognizes some one as his prince, but does not serve him, he will be considered disloyal; and if he believes in the supremacy over himself of some particular God or Spirit and does not worship him, he will be destitute of all religion.

IF THESE VIEWS ARE CORRECT THEN WHAT FOLLOWS?

I. It follows that no man has any right to say to another man, "You have got to look at things through my spectacles. You have got to see things just as I do. Your own eyes you must not regard. Your intellect must be wholly subject to my intellect in all its ways of reasoning about things. You must have no independent will of your own, but must be entirely submissive to my will; even if that makes you a mere machine—that must you be." No man has any right to make any such demand upon any human being.

II. It follows that no man has a right to say to his neighbour, "You have got to believe just what I believe; no more, no less. You are not to defer to evidences of your own, nor to your estimate of the evidences you may have, but you must accept my estimate and be guided by my conviction, so that when any body knows what I be-



lieve, then they will know what you are to believe; and what you are to *say* you believe whether it is true or not." No man on earth has any right to dictate in that way to any other human being.

III. It follows that no man has any right to say to any other man, "You must worship the same God that I worship, and you must worship Him in exactly the same way that I do; whether you believe in Him or not is of no consequence; it is enough that I believe in Him, and you must follow my example. You must worship my ancestors and must make offerings at my *tombs*. You must make obeisance to any spirit that I make obeisance to." No Chinaman in all China has any right to talk in that way to any other Chinaman in the whole empire. If he changes his mind, as he has a perfect right to do, and of his own free will comes to worship at the shrine of your divinity, or sacrifice at the tomb of your ancestor, then it is wholly another matter; but you have no right to threaten him and say that he shall, whether or no.

IV. It follows that no man has any right to say to his neighbour, You shall help support my 'Kui Sin,' even though you are not to believe in them and repudiate them, still you have got to help meet their bills. You have got to help pay for festivals and theatres in their honour. And you have got to help pay the expenses of ancestral worship. Even though you think it does no good and is a mistake and a wrong in itself, no matter, you must do it or we will turn you out of the village and take away from you all share in the family property, to which you are entitled by reason of your sonship and not by reason of the beliefs of other people who are not sons at all. No man may talk that way.

#### BUT NOW SUPPOSE

I. That though such things be natural born rights of a man, yet his neighbours are many and he is but one. May it not be that because they are many and he is but one, his one man's right shall be sacrificed to this objection, and they can say, "True it is your *right*, but we object to your having it, because it does not suit our wishes, and not because your having it will conflict with any of our rights." To which we say "NO." If it is a heaven-given right, and he has done nothing to forfeit it; twenty men cannot take it away from him any more than can one man; nor can two thousand, nor two million, nor yet a whole nation take it from him.

II. That though it is a natural born right, yet the man has been deprived of it so long, and his father and his father's father, for a hundred generations back, that by this time it is effaced altogether and he may no longer claim it. To that we again say "NO." A natural right given by heaven and not forfeited by crime

or misconduct exists for ever. If otherwise, the time will exhaust the virtue of a decree of heaven and plenty of years and plenty of men will triumph over heaven itself. This can never be.

#### ATTITUDE AND USAGE OF THE OFFICIALS.

If these things be correct, then the attitude and the usage of the government must be in accord with these eternal and universal principles of rectitude and equity. The government may insist on its own rights, but it must not take away the rights of the people; and so have the wisest of Chinese statesman recognised in the past, though some have not been wise and have become oppressors.

For, from of old time down to the present, there have been many forms of religion in China; first of all, and in very ancient times, there was the worship of *Shang-ti*, or of "High Heaven" or "Azure Heaven," or simply "Heaven," or as they put it in the days of the Shoo-king, or as it was put by the ancient Israelites, as already stated, and by an ancient King, Nebuchadnezzar, who lived before Confucius was born, "*The living God who dwells in heaven*," and was worshipped by him as such; then, after that came the worship of the "*Host of Heaven*" or the Sun, Moon, and Stars; then the worship of deified heroes; then the worship of ancestors; then the worship of the sages and the worship of the gods of the Hills and the Valleys and the Rivers; then hundreds of years later came in the Buddhist religion and the Mahomedan religion; and then again the worship of the Queen of Heaven and of various spirits of the upper world and the under world, so that there were gods many and lords many. Then, still later, and about three hundred years ago, came in the Roman Catholic religion, and a hundred years ago Protestant religion, and now there is still another one knocking at the door—the Greek church religion. Altogether the last three kinds have a common name of "Christianity," yet they are so very different from each other that they are in reality three different religions and should not be confused together, especially as Roman Catholic Christianity and Protestant Christianity have been.

Although there have been, and are, over ten kinds of religion in China, yet the authorities have managed to steer clear of serious difficulties for themselves by the observance of certain sound and self-evident principles. They recognized the fact that there was a proper sphere for the exercise of their governmental functions; and that there was also a sphere which lay outside. Thus their official control could extend to what men said and what men did, with their tongues and their hands and their feet, whether it be good or evil;

they could take cognisance of speech and conduct, but they could exercise no dominion over what men thought inside of their own hearts; they could not tell what men thought, so long as they said nothing and did nothing to let it be manifest. No rules were made therefore for men until their inside thoughts and feelings took outward form and expression; then, at once, the law would come in and take hold of them. Then again no official ever thought of making laws to follow up dead men. What spirits might be, and where they would go, and what they might do, who could tell? No warrant could be served upon them and no constable could follow them. Now these two dominions in which the officials cannot operate, are the very dominions which most concern religion and soul liberty, and in which every man is responsible to "High Heaven" or "the Most High God" alone.

And so the attitude and practice of the government has been this. The man that is a good subject, who leads an orderly and upright life, who is lawabiding and honest, and who pays his due to the lawfully constituted receivers, that man shall be considered as entitled to the protection of the law in full. Questions of the manner of worshipping the "Kui Sin" are not to enter into the consideration at all. He may believe that there is but one God or twenty gods; he may believe that when he dies that will be the end of him, or that some day he will come to life again; he may believe that somebody else may expiate his sin for him as does the Christian, or that he is to expiate his own sins as does the Buddhist. All these things do not matter so long as he is a good and obedient subject. But if he is not a good and well conducted subject, then, no matter what form of all these religions he professes it will not save him from the law. Even if he professes the whole of them together it will not suffice. Even though he be a thorough Confucianist, yet if he break the law he is amenable. His Confucianism has become no Confucianism. He must be dealt with. If he is a Christian, which so many Chinese object to, yet if he keep the law and is orderly and upright and pays his taxes shall he not be protected as much as a Confucianist who does no better, and really much more than a Confucianist who neglects the law? Is not a good Christian better than a bad Confucianist? If he, being a foreigner, keeps the law, shall he suffer in comparison with a native who keeps not the law?

#### THE TREATY ARTICLES ON RELIGIOUS LIBERTY.

The treaties made in 1860 with foreign powers are intended to be an expression of these sound and self-evident conclusions.

Concerning these treaty articles it is to be specially noted:

They are in no sense propagandist of Christianity in their nature. They confer no exemption, no superiority of privilege of any kind. They are simply adverse to intolerance. They are equally fair to all religions alike. They mean that all kinds of religion shall stand on the same footing before the law. To be sure the Confucian and the Buddhist religions are not named, but it was not necessary that they should be. They possessed religious freedom already, but the Christians did not. There was a discrimination against them. And so now it was decided that freedom of religion should be extended to them also. So long as Christians do well they shall be fully protected and suffer no disabilities on account of their faith. That is all there is in it. That toleration article is the charter of intellectual and religious freedom for the four hundreds of millions of China. Its insertion in the treaty was an honor to the Chinese, the most advanced step they had ever taken up to that date. It was equally an honor to the nations of the West, for it redeemed their treaties from the imputation of absolute mercenariness that had attached to them. It was the one thing which had "no money in it," and was so much more unselfish on that account. The nations of the West had been hundreds of years in elaborating their principles of intellectual and religious freedom. They were the most valuable contributors by the thought of the West to the thought of the East—this doctrine of *a man's ownership of himself*. To eliminate it from the treaty as has been suggested, would be to take a tremendous stride backward to the dark ages and be a disgrace to our modern civilisation and to our most enlightened diplomacy.

Complaint has been made that these toleration articles have been abused to some extent. We will not deny that. But so also have been other articles of the treaties. A remedy should be applied at once. We are sure that Protestant missionaries, as a body, will be found ready to co-operate. It may be the favorable opportunity is at hand in connection with the revision of the treaties. The Chinese have asked for a "commission" to look into the religious situation. Should such a commission come into existence here again, it is certain that Protestant missionaries will be found ready for the most rigid investigations and will gladly help the Chinese get things on a mutually satisfactory basis. There ought to be a full inquiry by the Chinese themselves and a tabulated statement of all the abuses complained of; there should be also an examination of the treaty articles themselves with a view to the determination of just what it grants and what it does not grant. It is to be hoped that the coming American treaty will supply this needed explicitness. Once our toleration stipulations are properly



qualified and quantified to the full enlightenment of all parties and are then duly observed by them—Christians, non-Christians, missionaries and magistrates, each in his own sphere—then troubles will be reduced to a minimum and those that do arise will be more easily managed.

*What converts may ask and what they may not ask.*

I. They may ask that they be not discriminated against before the magistrate on account of their religious beliefs. They all belong to the *Jin-min* or *Pe-sne* (people) and are to be treated as *Jin-min* equally with all others, no more and no less.

II. They may ask that their fellow-villagers be not allowed to oppress them on account of their religious beliefs, nor practice extortion upon them to support gods and religious observances they do not believe in.

III. They may ask that their own relatives be not allowed to rob them of their share of the ancestral inheritance simply because they adopt a different way of manifesting filial piety, of showing reverence for the dead, and of caring for the tombs of their fathers and mothers.

These things the converts might ask for on the basis of treaty concession, for it is not wrong to receive that for which the right to give had been already granted. But now it is wiser and more expedient to ask for these things, not on the basis of treaty concession but on the basis of natural rights which existed before treaties were made, having been bestowed on men from above, and of which the treaty articles are only a subsequent formulation. The tree exists before its shadow and the shadow exists because of the tree. If such natural rights did not exist beforehand there would not be much justification in having them in the treaty at all.

And now, some things they should not ask for nor expect.

I. They should not ask nor expect the missionary or his Consul to interpose in any lawsuit they may have with their neighbors. Such interposition would be out of place on the part of them both. For it must be remembered that the converts are not subjects of any foreign power, but of their own government, and must therefore proceed according to Chinese custom in drawing up complaints, or making rejoinders as the case may be; they must pay the regular fees and submit to the magistrate's decision in the usual way. This mode of procedure of course excludes the use of the missionary's card and any mention in his petition that he is a member of any Christian body, or anything which can be construed into an attempt to influence the native court by the use of foreign names.

II. They must not ask for nor expect that any immunity, or exemption, or indulgence be shown them by the government

because they may happen to belong to a church. A Confucianist would not be allowed any special exemption because he happened to be a Confucianist, neither would a Buddhist be favored because he is a Buddhist, nor would either of them dare ask it. In like manner a Christian should not want what is not shared in by others. For him to ask for it would be to invite a cause of contention and justify a complaint of unequal treatment. Whatever a Christian asks for should be based on his good character and his loyalty as a Chinese subject. An appeal to treaty stipulation is proper enough in a foreigner who is under the treaty; but a native should appeal to his own law because he is under that law. As for different religions, absolute equality before the law is the rule for them all. Again, it needs to be intimated that "the law" in this case is human law only. When it comes to divine laws they are to be judged in all matters of conscience by the great law-giver Himself, who allows no one to take this power out of His own hands

#### IN CASES OF UNMISTAKABLE PERSECUTION.

The preceding specifications refer plainly to individual cases of litigation involving no religious issue. But there may be cases of unmistakable religious persecution in which a varied treatment is called for. If it be but a single individual who complains of religious persecution, the case must still be proceeded with very cautiously, for there may be something personal in the background, and it is difficult to make the truth appear. Even then the individual should take his own case in hand himself, and if, in his petition which he makes to the magistrate, he thinks fit to mention his conviction that it is because he is a Christian he is suffering, he will be expected naturally and rightfully to make the matter clear beyond dispute. The difficulty of bringing out the truth in face of the artifices that may be employed against him, are so great that the question may be raised whether it is not better to rest his whole case on its intrinsic merits.

When it is a persecution of a whole community of Christians by a community of non-Christians, then the evidence will be clear and it will be justifiable to proceed accordingly. But even here again the Christians should manage their own case without the interposition of the missionary. In the long run they will succeed best by boldly and frankly planting themselves on their right as Chinese subjects and on their good character as Chinese Christians who have done nothing worthy of bonds or imprisonment.

They may have to endure some unfairness at the first, but the victory will be theirs at the last by this method. If the danger is imminent of an outbreak, and a more prompt and vigorous intima-

tion is called for, and if more urging of authorities to prevent lawlessness is needed than the converts can exercise, then may the missionary and his Consul appear on the scene. It will be their right and their duty to urge immediate and decisive action in order to preserve the peace, an intervention of such a kind under such circumstance as cannot be objected to by any reasonable Chinese magistrate as an interference with his administration. In order to full enlightenment and general satisfaction, the examination of all such cases should be announced beforehand, and should be held in open court, in order that any and all parties interested may be present, no matter who these persons may be. It is almost certain that a very few cases of this kind, well threshed out in open court, will go far to putting an end to troubles of this kind.

#### CONCLUDING NOTES.

It will be noted that in the above article we are dealing with bottom principles only as the main object. When it comes to dealing with "the missionary question" as a whole, in all its complexity, some other things and some very plain things will have to be said. Our difficulties in the future will not be with ordinary Chinese subjects but with such as come under the domination of a double-headed power—Romanism energised by the State and the State energised by Romanism. A tremendous peril threatens China in consequence. The aggressiveness of the French Roman Catholics—the pitiable inefficiency of the terrorised Chinese officials—and the surprising purblindness of the Powers, are three factors, all contributing towards a crisis almost as dangerous as that of the Boxers. If the Chinese are awake to their own best interests they will lose no time in calling into existence the "COMMISSION" authorised by the recent English Treaty. *What is wanted is plenty of light on the difference between Romanist methods and Protestant methods. We are ready for the search-light as soon as it can be turned on.*

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### *Self-Extension, Self-Support, and Self-Government in Missionary Churches.*

SPEECH BY BISHOP TUCKER OF UGANDA, AT THE ANGLICAN  
CHURCH CONGRESS, BRIGHTON, 1901.

**I**T is, I suppose, expected of a missionary who comes straight from the field, as I do, that in what he has to say on an occasion like this he should, as far as possible, draw upon his experience; and that in the light of that experience he should discuss those problems, some of which are of the most complex character, which seem

ever to confront the church in her missionary enterprise, and which it is one of the functions of a Church Congress to consider, if haply some solution of them may be found.

Suffer me, therefore, with an eleven years' experience of one of the most remarkable missions in the world still fresh in my mind, to address myself to the consideration of these great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of missions to see in active operation in every part of the mission-field, and which to so remarkable a degree find place in Uganda.

#### SELF-EXTENSION.

1. First as to self-extension.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labours of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. To-day there are 700.

Ten years ago there were but some twenty native evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the church—again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the one true and living God. Bunyoro, in the north, has in like manner been entered, and that old-time centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the west, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Jesus. And even now that infant church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe.



And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Uganda himself. The church of Uganda is a self-extending church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received and which has made him "wise unto salvation."

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the native—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some 30,000 Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of native churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

This, it seems to me, is one of the chief lessons to be learned from a consideration of the work of the church in Uganda in its relation to the great principle of self-extension.

#### SELF-SUPPORT.

2. Then, secondly, what has that work, if anything, to tell us as to the equally great principle of self-support? What are the facts? I have already spoken of the 2,000 native evangelists at

work in the country. These are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own church; and secondly (and this is vitally important), the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the native church.

It is so easy to appeal to wealthy and generous friends at home for £10 or £15 for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We are hearing continually of the deficits of missionary societies: and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those native churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action.

#### SELF-GOVERNMENT.

3. And then, thirdly, as to self-government, let me say (and I would that the same were true of the church at home) that in Uganda we have adopted the principle of giving to every communicant member of the church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon.

Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

#### MISSIONARY IMPERIALISM.

4. There is just one other thought which is borne in upon my mind as I think of the condition of things in the great continent of Africa, and to which I would fain give expression ere I close. It is the necessity for far greater earnestness and the adoption of a far worthier policy in the prosecution of the missionary work of the church.

Imperialism is in the air. It meets us at every turn. Our newspapers are full of it. The very walls are emblazoned with it. Our ears are deafened with it. Whether what is called an Imperial policy is the best fitted to enable us to discharge our duty with respect to our vast colonial possessions, consistently with our purely national and insular responsibilities, I do not venture to say. I am no politician. But as one who has spent the best years of his life in Central Africa, and who has come very closely in contact with the needs of its suffering peoples, I would venture to declare unhesitatingly my deepest conviction—the very deepest conviction of my soul—that nothing but an Imperial policy deliberately adopted and unswervingly pursued by our church in her missionary enterprise can ever meet the necessities of the great heathen world in general and of the dark continent of Africa in particular.

But it may be asked, "What do you mean by an Imperial policy in missionary enterprise?" I mean a due and proper correspondence between the end in view and the means employed for the accomplishment of that end. The end of all the missionary work of our church, I take it, is nothing less than that "the kingdoms of this world may become the kingdoms of our Lord and of His Christ."

The last Lambeth Conference took an Imperial view of the matter. It spoke of missionary work as "the primary work of the church"—"the work that at the present time stands first in rank of all the tasks we have to do; the work for which the church was commissioned by her Lord." The world for Christ. That is the end in view—an Imperial aim, truly.

And if this be so, let us see to it that the means correspond with the end—in one word, that they are Imperial. No more niggardly gifts; no more perfunctory service; no more half-hearted, lukewarm prayers—but the pouring-out before God, warm from the heart, our fondest and most fervent petitions—the intensest longings of our soul for the ingathering of those tribes yet “sitting in darkness and in the shadow of death”—the “all” yielded up by all; “the silver and the gold;” the whole life—body, soul, and spirit—to be used as and when and where He pleases, even though it may be in the “uttermost parts of the earth.”

This, it seems to me, and nothing less than this, is worthy of our Divine Lord and Master and of the great end we have in view—

“Christ for the world,  
And the world for Christ.”

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*Report read at the Opening Service of the Chefoo  
Industrial Mission. September 26th, 1902.*

BY JAMES MCMULLAN.

HAVING been requested by many friends in China and abroad to write a report of our work, we now take this opportunity of doing so. Press of work has left us little time for writing; the only report hitherto prepared being a brief one by Mrs. McMullan published in the April number of the CHINESE RECORDER, 1899.

Though the buildings have not been finished we have had to use them for some weeks, as the rented houses we occupied were inadequate, and we have reason for thankfulness that we left them when we did as they partly collapsed during the recent rains.

Industrial mission work, of which lace-making was a branch, was first introduced into Chefoo by the Rev. George and Mrs. Hayes, of the Presbyterian Mission. They, however, left China about the beginning of 1895, and did not return. During the summer of that year it was suggested to us by some members of their Mission that we should take over the work. Mrs. McMullan took over the lace work, which had then only been recently started, and commenced a small school in Tong-chwang (the nucleus of the present one) and later another in Tong-shin, which was not so successful, probably due to the fact that it could not receive such close supervision on account of distance.

For some time a preserve factory was carried on, which was given up, not because it was a failure but for lack of time to



supervise it. A knitting industry was also introduced, and was fairly successful; however, the miscellaneous character of the orders took so much time to look after that it has been dropped in the meantime, but I believe it could be resumed profitably if we had an increase of our foreign staff. Although knitting has been taught to some of the girls, only lace-making is now done in the school.

From year to year the number of pupils has increased, until at present there are fifty-five on the roll, with an average attendance of forty-six; this is less than we had in the old buildings, as some pupils have left, ostensibly because their parents feared the influence of the evil spirits in the adjacent graveyard; but doubtless there will be as many as the buildings can accommodate after the Chinese new year. A new feature of the schools is the reception of young married women as pupils; two brides having lately been sent by their husbands who, having heard how the schools develop the intelligence of the pupils, were anxious to have their wives taught.

During the last three years a brush factory has been carried on. The excellence of the work, I think, reflects great credit on the workers, but it has never paid expenses, and the time that can be given to study is very small; but from an evangelistic point of view we have had a measure of encouragement, as five of the boys were baptized, on profession of faith, by the Presbyterian Mission. Brush-making, I believe, would be a success if done on a larger scale, and it is possible we may be able to extend this branch later on.

In order to be counted a success it seems to me industrial mission work should fill the following conditions, and in as few words as possible I shall try to point out in what respects the lace work has done so.

First, it should be a teaching and evangelising agency, otherwise the word mission should be dropped out.

Second, it should be self-supporting, or aim at self-support.

Third, it is desirable that if possible it should be a work that can be continued after the withdrawal of foreign supervision.

In these schools half the time is given to study. The object is not to give the girls an advanced but a good ordinary education; they read and memorise large portions of Scripture, Mrs. Nevius' catechism, Dr. Corbett's "Filial Piety," Old Testament History, and other books. Two services are held on Sundays and two during the week; the schools are opened daily with religious exercises by Mrs. McMullan; the aim being to lead the scholars to a personal faith in Jesus Christ.

I believe the great need of China at the present time is a Christian influence in the homes, an influence that can be exercised by wives and mothers. In some respects a higher education unfits

them to exert this influence, as it educates them away from their friends; but this work and study combined, develops their faculties, trains their hands and eyes and opens their minds, and, as the work has to be kept clean, it encourages cleanliness. By comparing the elder pupils with those who have come to the school recently, you will see the wonderful transformation which has taken place. The Chinese themselves say, "Your girls are of some use," and doubtless in their future homes they will wield considerable influence. Most of the girls are from heathen families; in many cases their parents are very poor, and their coming to school has, we know, saved some of them from an evil life.

It is difficult to speak of results; we believe some of the girls are converted, as shown by their changed characters and dispositions, and are bearing good testimony in their homes, as many of their mothers attend the Sunday services from time to time. One of our elder girls died a few months ago, truly resting on the finished work of Jesus.

We do not mean to say that there are no discouragements; the home influence in some instances is bad, and proves too strong for the better influence of the schools; all the more need for earnest prayer and effort.

Up to the time we occupied these buildings, the men's and women's services were held separately, but they are now held together. Hitherto those who received blessing through our labours, have joined the other missions; but this plan has disadvantages; one being that workers needed to help in the work are thus separated from us. As we now have a centre at which we can rally, we believe it will be best to form a church; in this the missionaries of the Presbyterian Mission have promised their hearty co-operation, so that the church will be affiliated with theirs. This will ensure a continuance of the work should we be called away, and obviate the addition of another separate organisation.

Second, a successful industrial work should be self-supporting. This can scarcely be expected from the commencement, unless the promoters have sufficient capital and considerable experience. Capital without experience might mean that the money would all be exhausted before the work commenced to pay; experience without capital that there would not be sufficient support at the commencement. During the first two years we lost financially, but fortunately I was able from other sources to put some money into the industrial work. Mrs. McMullan has taken a great deal of trouble in planning new patterns. The quality of the work now turned out is incomparably finer than at the commencement; the later patterns, I believe, have a finish, style, and effectiveness that

the earlier ones lacked ; our friends in England write that there is a great demand for the newer patterns, whilst they cannot move the earlier ones left on hand. A recent idea is to design patterns with the Chinese characters; one of these, with the character for happiness, has been quite successful ; there being more demand for it than we can supply. Mrs. McMullan is also working on another style of lace which we hope may be put on the market shortly. We do not ask people to purchase because the lace is made in connection with mission work, but simply offer it on its merits ; the bulk being sold through the usual trade channels. I may say that a number of the girls can make from three to five dollars a month, working half time. One-tenth of their earnings is retained by us and entered in a bank book, which each girl holds ; this is handed to them with interest on their marriage, or in the case of some special emergency. The idea of this bank is to retain some of the girls' earnings for their own use instead of allowing it to be all spent by their parents. It also gives us a hold on the pupils. The profits on the lace work would now pay the salaries of the teachers, the running expenses, and leave a small margin for the management of the schools. The buildings which we are now formally opening cost about \$5,000. (Mexican), and the question may be asked, would the profits pay the interest on this expenditure in addition to the other expenses? No, they would not; but the schools serve as a centre where new patterns can be tested and elaborated, and so widen the range and improve the country work, which is conducted under Christian foremen who are responsible to us. These schools will also serve as a training centre, for these girls will be going to their own homes, and doubtless many of them will want to continue the work.

Much financial help might have been obtained from friends and sympathisers, but we have thought it better not to ask for such help. It would sometimes have offended friends to return occasional monies that have been sent to us, and we have applied it to special purposes, such as prizes, new year's gifts, extra furnishing for schools and church, and charity. It has given us great pleasure to be able to erect this building with our own money, and we feel it will be a powerful factor in making the work more effective, and that the girls will be able to work and study in brighter and more healthy surroundings.

The third point is, that it is a great advantage when a work like this is of a character that can be carried on when foreign supervision is withdrawn. It will undoubtedly be some time before foreign supervision can be withdrawn without the work suffering. Lace-making, to be successful, requires more initiative, exactitude,

care, and cleanliness than the Chinese are equal to at this stage, but doubtless time will work wonderful changes in this respect; many natives are now working entirely independent of foreign supervision, but the tendency of the work is to deteriorate. The great advantage of this industry is that the material can be obtained locally, and there is a considerable local demand. The work therefore fairly fills the three conditions I have laid down:—

1. An agency for spiritual work.
2. Self-support.
3. Foreign supervision not absolutely necessary.

One should have faith in, and enthusiasm for, the work in which he or she is personally engaged, but at the same time recognise the value of the work of others engaged in a different line of things. I think we do this, but we believe that industrial work, if wisely carried on, may become a greater factor in the evangelization and uplifting of this land. Probably as much has been done in Shantung in this line as any other province; the manufacture of lace has also been carried on in Ch'ing-cheo-fu under the English Baptist Mission, and in Ning-hai under the China Inland Mission, and it may be that the beginnings made will encourage others to commence industrial work, for which any one who has studied the subject can see there are many openings in this empire. Probably the majority of those who support missionaries, and most of the directors of missionary societies, prefer that the missionaries' time be wholly given to spiritual work; they may, however, render valuable help by starting new industries, but as they receive their incomes through a society, their engaging regularly in industrial work might leave them open to criticism. But if numbers of independent workers were led to take up industrial work, it may become a powerful auxiliary to existing agencies.

In our own case we praise God, who has led us and is prospering our efforts. We know that these efforts and methods are useless without His presence and the power of His Spirit, and for any success that has been granted to us, we give Him all the praise and glory.

I trust that the little you have seen and heard to-day will mean that we will have your sympathy and prayers in the continuance of the work.

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*The Two Discoverers.\**

BY REV. WM. ARTHUR CORNABY.

Thou art the Christ, the Son of the living God.—Matt. xvi. 16.

Thou art Peter (and upon this *petra*, this rock, I will build my church).—Matt. xvi. 18.

JESUS was overheard talking to His Father one day and saying He was glad and thankful that what the wise and prudent could not understand, the simple-hearted could. This is distinctly cheering to all simple folk, unless they make it an excuse for laziness and say that real earnest study of the Bible does not matter at all. These are days of very searching inquiry into the Scriptures on the one hand and of a most shameful neglect of the Scriptures on the other hand. And if great learning will never of itself reveal the inner meaning of the Scriptures, it is certain that laziness will not. But when we have done all we can in the way of searching the Scriptures daily, it is cheering to know that *climbing down* and not *climbing up* is the way into all truth.

The greater part of Scripture can be put into very simple language, and this story of the Two Discoverers can be put thus:—

The prince of heaven was walking about the earth in disguise, that is to say, He had no grand procession like kings and princes may have, and no procession meant to be grand like all Chinese mandarins have whenever they show themselves abroad. He had no outward robes and trappings of glory; only His supreme princeliness of glance and tone and word and deed. And as Carlyle reminds us, most folks judge others by their *clothes* (in the wider sense of the word). Their grand axiom is, "Fine feathers make fine birds," and when they do not see the fine feathers, it stands to reason that it cannot be a fine bird after all. When they don't see the princely robe, they cannot see the prince. And so when Jesus appeared without His princely robes, they did not know Him; and when afterwards they feared He might be the prince, they did not want to know Him, but stoutly maintained that He could not be so, or He would have had a princely robe. And at last they caught Him one night, and quoting the full title of the prince, they required him on oath to say whether He claimed to be all that or not (xxvi, 63), and when he said he did, they condemned Him to die for treason against the king of heaven.

But long before this a simple fisherman, a companion of the prince in disguise, seeing Him do something on the lake which only an associate of the king of heaven could do, trusted himself to His

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princely power, and soon after, together with his companions, exclaimed impulsively, "Thou art the prince of heaven." Of course an impulsive utterance may not represent a settled conviction in calmer moments. But he thought and thought about it, until it became a settled conviction, and one day, when nothing marvellous had happened, the question was put to them all quietly, "Who do you say that I am?" And the fisherman said out plainly, "Thou art indeed the very prince of heaven." And soon after that the prince took three of them aside and put on His robes of glory for a moment, so that they could never doubt it again.

But the prince had wanted them to recognise Him apart from the robe and the glory, and when He found that this fisherman had learned to recognise Him under all disguises, He felt that the fisherman had received heavenly wisdom, the very wisdom which would enable him to recognise true and false followers under all disguises, and so he said very naturally that whatever that special heavenly wisdom enabled him to decide, would be the decision of heaven.

Now as the fisherman had this discernment, it is only natural that the prince should have discernment too, and should see in the fisherman those things on which he could build his hopes. The fisherman had said in effect: "Thou art the prince of heaven, and on thee we build our hopes for the good time coming, which every one expects." And the prince said: "Here is the very material on which I may build up my heavenly kingdom upon earth."

Two discoverers met that day and discovered in each other material on which to build their hopes.

Now let us try and roughly illustrate their discoveries and show wherein they differed one from the other.

Years ago in a most unlikely place, bitterly cold and barren, a place called Klondyke, a traveller saw something yellow in the soil and said: "Here is real yellow gold, and on this place I will build my hopes for riches." That was something like Simon's discovery.

Also years ago a gentleman who owned an estate in Lincolnshire, not far from Grimsby, received a piece of stone from his steward, who had found it in a neighbouring stretch of country, and he said to himself: "Here is iron, and on this iron I will build my hopes for a fortune." As mere soil the land was rather barren, and he bought up a great tract of country for just £5 an acre. But for iron works that same place has proved to be worth thousands of pounds per acre, and he has made a fortune indeed.

That was something like Jesus discovering Peter; he discovered the material from which useful metal could be obtained—obtained after it had been put in a furnace and purified from the rubbish mixed up with it. Yet though there were so many useless things

mixed up with the iron, the gentleman had said: "Here is iron, and on this iron I will build my hopes for untold riches." And he was right. And some of that iron, after proving through the furnace, has gone into all lands. Some was bought up by Teesdale firms, to be made into machinery to send to China, and forms part of the Han-yang iron works.

How grand to be a discoverer, then! How grand to have the insight which recognises gold when it sees it! And how much grander still the insight which sees the good mixed up with the useless, and which sets to work to release it for the benefit of the world at large!

Discoverers may have to suffer a great deal of ridicule and hardship before their discovery is recognised. When it was first proposed to light London with coal-gas, a member of the House of Commons said: "You might as well try and light London with slices of the moon." And when it was proposed to build a steam-boat and send it across the Atlantic, a peer in the House of Lords promised to eat that steamboat when it came back.

Here we have ignorant scorn poured upon those who seek new applications of old forces. Now in the moral uplifting of the world there is but one force. It is Christ crucified. But what I may call the *machinery* for the application of that force may vary very much. If we had been asked in early days what a missionary was, we should very likely have replied, a gentleman in top hat and long coat under a palm tree with a circle of negroes around him. Yet we all feel now that that is by no means a complete definition of the word *missionary*. Thank God for the direct preaching of Christ crucified to Chinese crowds. It is a method which will never be superseded. Yet there are other methods—the medical method for instance. And there are two others, very generally recognized—the educational and literary methods.

Yet after Dr. Duff in India had proposed the educational method in very much the same terms which our own Dr. Griffith John has recently advocated it in Dr. Pierson's *Missionary Review of the World*, a certain journalist managed in 1888 to create a commotion which has hardly subsided yet in some quarters. And here in Kuling, three years ago, and in Edinburgh last year, I was informed that the Diffusion Society was a Society of Jesuits. And many in Scotland had come to believe it!

Again let me reiterate there is but one "power of God unto salvation" for the individual and the nation; a cross-less Christ would be no more successful than Confucius has been; but that one power of a crucified Christ needs bringing home to men, not in just one way or four ways, but in every possible way. The power is one

only one; the machinery may vary indefinitely, that is, if those methods are purely righteous ones and not adulterated with Jesuitry.

In June, 1900, I reached a mission station 120 miles up the Han, on Saturday at midnight, in bad weather. They told me, "There is a wounded man here, nearly dying." In the first instance my colleagues had placed a preacher there with instructions to preach for three years and to take down no names. At the end of the three years thirty were received out of some hundreds. Then persecution broke out, because those thirty would not subscribe to idol processions. A word to the Consul might have spared them this persecution. But the folks of that neighbourhood had had it ingrained into their minds by the Romanists, for a whole century, that missions were just bent on convert-accumulating, and that as a bribe to get converts, they would arrange to get any lawsuit whatever put through by the foreign Consul. And so the case was represented to our native friends thus:—

"If you can only bear it a little longer, you will be setting a fine example and help to disprove these mistaken notions." And they replied at first, "We will bear it." And then later, "This is the third year, and if only our lives were safe we could." And then came the question, "Is the Lord Jesus worth it all?" And I could imagine that all heaven gave a cheer when that reply rang through the jasper halls.

But now things had grown serious. A small "justice of the peace" (as he would be called in Britain) led a crowd of forty to the house of one of them, demanding money for Taoist masses after a fire. It was quietly refused, and a relative of this so-called "justice of the peace" aimed a blow with a butcher's knife at the head of our friend, who put up his arm and received a severe cut on the elbow close to the joint. That was ten miles away from the chapel, and he had been brought there faint and bleeding, to die "where prayer was wont to be made."

Around me that Sunday morning in the service were thirty trusty men, most of whom had risked their all for the Lord Jesus. And I had to preach to them! Whatever preaching I did to them that day, their preaching to me was much more real. They seemed to me so many missionaries, and I just a listener. But in preaching that day I told them a tale out of their own history, something like this:—

Some hundreds of years before Christ, when China was divided into a number of states or kingdoms, a certain countryman living near a hill, discovered a precious stone one day. At least he thought it was, and it was large too. So he took it to the palace of the little king ruling over that part and offered it to him. The



king handed it to his jeweller, who pronounced it a mere stone. So the king was angry, and commanded that the man's left foot should be cut off. And it was done.

After four years that king died, and the countryman again took his treasure to Court. But again the jeweller said it was a mere stone. And this king was angry too, and ordered that the man's right foot should be cut off. And it was done.

Some years after that king died. And the poor man was found hugging his treasure and crying for three days and three nights at the foot of the hill. And those who passed by said, "Why not desist? Why be so ambitious?" And the man replied through his tears, "I am not ambitious, but for a precious stone like this to be despised and my good intentions misunderstood like this! That is why I weep."

And the third king heard of it, and commanded that the man be brought. He took the stone and told a lapidary to examine it thoroughly. And what do you think was the verdict? Never such a stone had been seen before in all China. It was a priceless treasure. The poor man was loaded with riches and honour. And a century or more after, one king offered another *fifteen cities* with all their revenues in exchange for that priceless gem.

And I told that company, "My dear brothers, you are like that man. You have discovered the treasure of treasures. They have persecuted you for it. They have tried to kill brother Li. But the time will come when not fifteen cities, but the whole eighteen provinces will be found to be of less value than the priceless Lord Jesus."

Discoverers may have to suffer for their discovery. Peter had to, young Li had to. And is the discovery worth it all in the end? Ask Peter. Listen! I think I can hear his reply, though I cannot utter it all. Cannot you hear it too thundering down from the heights of glory?

Ask the martyrs of Tai-yuan-fu and the fifty native Christians with them who had the option of release but preferred to die as they had died. Ask those thousands whose mutilated bodies fill unknown graves in the north, ask them, "Is Christ worth it all?"

Finding, keeping, following, struggling,  
Is He sure to bless,  
Saints, apostles, prophets, martyrs,  
Answer "Yes."

And that has been young Li's reply too. He didn't die. There happens to be a God in heaven, and there were some doctors in Hankow through the whole of the terrible summer of 1900.

And now I should like to begin our subject again in a way that every child may understand. When I was a little fellow, I went to a school where the head master had a very queer way of dealing with us. He came in every morning, made his best bow and said, "Good morning, gentlemen." And sometimes when any of us were troublesome, he used to say, "Gentlemen, please *be* gentlemen." He made up his mind that every scholar in his school should really turn out to be what he called him, after the scholar had been in the school a sufficient time. I believe he got his method out of the New Testament, where an apostle called ordinary church members "saints," and where Jesus called Simon the fisherman, "Peter the Rock."

On the other hand, I once heard of a minister ending a sermon with a word to the non-elect, as he called them, though how he knew it's more than I can tell. And he said: "And as for you, you canna be guid, and ye winna be guid, and if ye wud be guid, it wud do ye na guid." And I don't think he learnt *that* out of the New Testament, though he thought he did. And having had some experience of that sort of thing, I can assure you it does not help one to be good at all, but to be just as bad as folks say you are.

If we only see the bad in others and call them bad names, we are really helping them to be bad. But if we fix our eyes on the good in folks, like Jesus did with Simon the fisherman, we are positively helping them in the strength of Jesus to be really good through and through, by and by.

We must try and gain the sort of eyes that Jesus had. Who else would have seen an apostle in that fisherman? And Jesus Himself saw much else. He had to call him adversary a few verses on. The man imagined he had nothing more to learn, now that he was called by a name that meant Reliable. And so he thought he could teach Jesus, and soon found out his mistake. But how patient was our Lord, calling up all that was best in Him, until by and by the opinionated fisherman became indeed Peter the Reliable, and, filled with the Spirit of Jesus, opened the door of the kingdom of heaven, so that 3,000 walked in one day, and many followed afterwards.

We find on reading the first chapter of John that Christ gave Simon the name of the Reliable Rock when He first saw him (verse 42). I suppose this was in Judæa by the Jordan somewhere.

Then we read in the fifth chapter of Luke that in the north, at the lake-side near Simon's home, Jesus asked him a favour—to let him have the use of the fishing boat for a while.

This was wiser than doing Peter a favour. When Jesus went to the well of Samaria, He did not say what most gentlemen would

have said to the woman, "Allow me to draw water for you." But He asked a favour. When we get folks to do us little favours, we often call out the best in them and appeal to their self-respect. Those of us who have to deal with the Chinese should remember this. We may keep on helping and helping them until we help them into helplessness and destroy the true man and woman in them. Far better to appeal to the nobler side within them rather than to try and win them by so many sugar-plums as though they were mere children. We must impress upon them that the Jesus religion is not all getting, but means giving too; not all gain, but a life that can suffer loss; not freedom from every wrong, but power to suffer wrong sometimes. To represent the service of Christ as all gain is to appeal to the lower self, the covetous self; to put the other side before them is to call forth the nobler and more generous self, the self that Christ wants.

When we have put all this honestly before them, so that there can be no mistake, then we can tell them a tale out of Chinese history.

In the century just before our Lord's advent, China was in a state of upset. The ruler of the State of Ch'in had tried to make the land one great empire, but he had only riveted the parts together, and the rivets fell out. And things were worse than before. And there was a mighty man of valour named Han Hsin, who came from an unknown village seeking employment under some great general. And his money was spent and his clothes worn, and he had to beg for rice. One day he sat in his rags, outside a city wall, trying to catch fish. And a washerwoman came down with her clothes to wash, and pitied his famine-stricken appearance and gave him food.

Said Han Hsin: "I will surely reward you for this when I get any position in the land." And the washerwoman said: "Why, you are not able to get food for yourself. And to think I did it for reward! The idea!" And she was half angry.

And now turn over the pages of history some years and see Han Hsin coming into the notice of a famous general who was to become emperor some day. And it was Han Hsin who helped him much to establish his monarchy. And when the great general was enthroned, as he deserved to be, he gave whole provinces to Han Hsin to rule. And the very first thing recorded of Han Hsin after that was that he sought out the washerwoman and paid for his rice. He presented her with a thousand ounces of silver!

And if Han Hsin did thus, will our King Jesus reward less nobly in the end?

But to return to Peter. He was made to feel that he had done something for a very noble character, after lending that boat. The draught of fishes was an immense gain to him; it gave him *himself*. It aroused the best part of him; his conscience and his reverence. The arousal of conscience and reverence is the very first thing in the education (the drawing out) of any personality.

I remember walking with David Hill one day and coming up to a little crowd. They called out, "Here's the man who tells us how to get our souls saved" (which is a Buddhist phrase for *post-mortem* salvation, you know). And David Hill said: "No, I don't. My message is how to save your consciences. If only your consciences are saved your souls will look after themselves."

Was he not right? Without conscience a man has only a selfish soul that must not be saved, but repudiated, destroyed.

And what pitiable objects are boys and girls or men and women without reverence! They are one sense short, and that missing sense is the noblest of all; it is the sense by which alone we can see and appreciate the noble and the beautiful; it is the sense by which alone we are capable of worship. Without it, these pitiable folks are always saying: "How big I am and how small is everything but myself!" Such folks go to a picture gallery and see nothing worth looking at, because it was not a room hung with mirrors. They could have painted better pictures without any training! And the same pitiable folks go to church, and having no reverence are incapable of worship, but grumble at everything—the singing, the sermon, and God Himself.

If we were Buddhists and believed in a previous state of existence, we should recognise them to be blue-bottle flies in human shape.

The world's enemies are folks with no conscience, and the world's nuisances—to say the very least of it—are folks with no reverence.

Simon's conscience was so aroused that he despaired of himself. That was a hopeful sign. It was like a Chinaman saying to one of our doctors: "I have tried to dose myself with stuff from the street stalls. But I give it all up." I often tell the Chinese that our doctors can cure nearly every disease in creation, except *native medicine disease*. They can't cure that, and will tell you so plainly.

The Great Physician only despaired of folks who were dosing themselves with native medicines—the religious and self-righteous. With sinners he was always hopeful, and taught us to "despair of no man."



Jewish doctors (physicians I mean) who believed with the Pharisees in a resurrection, had a very queer idea as to how it was to be accomplished. They said that there was one particular bone in a man's body which did not decay with the rest, but was the germ of the new resurrection body. So they called it the "sacred bone," and our doctors call it the *os sacrum*, to this day.

Well, we believe that there is a germ of a blessed immortality in "every man coming into the world." It is not some bone, but some portion of what John called the Logos or Word. And until it is utterly diseased and dead, there is hope that the man will accept Christ as his Saviour.

And are there not divine possibilities in the crowds we meet in the Chinese streets? Are there not some elements of good in them? If you knock up against a rough coolie and say "Beg pardon," does not your politeness call forth politeness, just as surely as when two of them are cursing one another, the curses call out the demon in each? If we appeal to the conscience, is there not some response? And when conscience is awakened we can tell them they are sons of a father who loves them and wants them so much to come home.

Our subject teaches us to fix our minds on the possibilities in others—in our circumstances, in ourselves, in Christ Himself.

(1). The possibilities in others.

The Chinese tell us that Chang Ti'en-shih, the Taoist pope, always has a thickly veiled chair whenever he goes out. Otherwise, on looking at folks in the street, he would see oxen and sheep and pigs—especially pigs, in them—the animals they were in a previous state of existence. Now I think it does not require to be a pope in order to see the pig in a good many folks! It does need loving, Christ-like eyes to see the angel in many of them. And further, if we don't see the possible angel, our eyes are not Christ-like, for Christ seemed to see that in the worst.

Seven years ago there was a small-pox outbreak in the east end of London. A young doctor was working in the thick of it. He took the disease and was carried to a certain hospital. There were thirty-two cases there, and his was the worst. The doctors and nurses did all they could for him, but in vain. His name was written off on the books and his body lay in the mortuary waiting for the coffin. Just as it was coming, a nurse thought she would like to have a last look at him. And as she looked she gave a start. She imagined she saw one of the dead man's eyelids quiver. She looked again, and felt sure of it. Then she ran and called the house surgeon. And—well, *my brother* is a stronger man to-day than I am, and is helping to make many sick folk strong.

That's the sort of Saviour I believe in, one who cannot bear to give up the hopeless as utterly hopeless, but when all's despaired, sees possibilities of hope, and in the end, so often

"Brings back life and hope and strength again."

May we learn of Him!

(2). The possibilities in our circumstances.

I suppose we all have our pessimistic moments just as we all have our troubles and trials. In those times the one text in the Bible for us seems to be, "O that I had wings like a dove, then would I fly away and be at rest." Unless we lose even that longing and feel with Schopenhauer that things are all wrong and that there is no better place to fly to. And at such times the apostle Paul seems really to be very aggravating. He actually says that "Tribulation worketh patience and patience experience," and so on. Let us call him forth and question him now, as we do in our hearts sometimes.

"Paul, you are called an apostle, and we speak of you as a grand saint. But do you really mean to tell us that tribulation—disappointments, losses, bothers, and irritations work patience? Does not all the world know that tribulation worketh impatience and impatience moroseness in the end?"

And Paul smiles and says: "I know it"

"Well, then, why did you say the reverse?"

"I didn't," replies St. Paul.

"Didn't! Why here it is in Romans, chapter v., verses 3 and 4. Do you mean to say you didn't write that!"

Says St. Paul. "I wrote 'because the love of God hath been shed abroad in our hearts.' And so it is tribulation *and* God that work patience, patience *and* God that work experience. Leave God out, and you have impatience and moroseness; put God in, and you will find I am right."

And I believe the apostle is right after all.

(3). In ourselves.

This does not mean that we are to look in a sort of mental looking glass to see what really noble traits of character we possess, to see what really fine men and women we are, whatever so and so may think about us. It means that in all lowly dependance on our Lord, we should remember the grandeur of our heritage in the altogether noble character of the

"Strong Son of God, immortal Love,"

And that we should throw our life energy into all things which enable us to grow into the graceful nobility of the Lord Jesus Christ.

Now as we have never heard of anybody cultivating a healthy body without the three essentials of food, rest, exercise, can we ever

expect to find that a healthy soul will ever be obtained without prayer, the Scriptures and service for Christ? While our soul-life is a new birth, it is also a daily growth. It is not enough for your baby to be born. That is certainly a starting point, but if he is to be reared, he must be fed and put to sleep, and then by and by he must be allowed to use his limbs. We don't treat our babies as unkindly as we do our souls sometimes. They are in danger of dying of neglect now and then.

(a). We need to allow them much waiting on the Lord, until omnipotence itself pours in, lifting us up as with wings as eagles—the reason why we cry, "O that I had wings like a dove," is because we do not gain every day wings like the eagle's—lifting us up on eagle's wing, giving us a holy adequacy like that of a strong man to run a race, sustaining us in the daily walk, amidst monotony and drudgery. No soul has ever become healthy and strong except by much prayer, until the point is reached of abiding in Jesus. And after that, prayer instead of ceasing, becomes the more continuous, till every thought becomes a prayer.

(b). Then let us ask ourselves what energy we put into our Bible-reading. I once knew a very well-read man who told us one day that he read his Bible more than all other books put together. He made it his life business to grow in grace. Without exactly applying such a test here, we have need to ask ourselves, "Is the Bible my favourite book, the one to which I turn from all others?" If not, I think our Father may see fit to send upon us some great sorrow or danger or difficulty which will drive us to His book. And would it not be kind of Him to do so?

(c). Much service for Christ and for the world around. This service needs to become what we call our "hobby" as well as our work. In the book of Job, Elihu compares himself to a skin bottle of fermenting wine. He has to speak that he may find vent, or find relief. That is a good picture of the Christian soul, finding work for Christ to be so much outlet, so much relief.

O brothers and sisters, how few opportunities have we this side eternity! One of the earliest Jesuits who came to China was asked his age one day. He replied, "Minus fifty" Fifty years had gone, and he felt he must deduct them from his life, just as he would deduct fifty coins from the contents of his money-bag when they had been spent, wisely or unwisely.

To what does this lead us? To "straining every nerve," to overwork and a shortened life? No, not that. But to the highest and wisest economy, the golden mean of most effectual service. Mr. J. R. Mott says: "Unhurriedness characterised Christ as a worker. Though He was at times under great pressure, He apparently was never in a

hurry." We must put our souls into our own work and our keen interest into the work of others, till we can truly say,

"Life's best joy to see Thy praise  
Fly on wings of gospel light,"—

till our Master's kingdom becomes the all-absorbing passion of life.

Thus will our souls become normal and healthy and strong.

We have most of us passed through 1900, and some of us through valleys of shadow besides. And had we no glimpse into the region of reality then? No conviction that we were children of the eternities, sons of the infinite, statesmen of King Jesus? Let us recall our convictions when eternity drew so near, let us grasp and realise our true selves and be not unresponsive to the heavenly voice that ever whispers in our ears, "Thou art Peter, on whom I can rely for the accomplishment of my purpose."

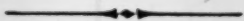
(4). The possibilities in Christ.

Has Christ then any lower self, any second best? Yes, verily, to hear some folks talk! Christ has just a little help to give them, at sacrament times perhaps. Or at other times just a little comfort, just a little variable answer to prayer. A second-rate Christ surely!

But oh let us re-discover the true Christ as Peter did, re-discover Him every morning. Let us address Him by His true titles. When morning gilds the skies, let the soul take wing, and all that is within us bless His holy name, saying:—

"We hail Thee, O conqueror, over sin and difficulty and death! We hail Thee, O victor of the ages, majestic and supreme, so infinitely great, so wonderfully near in all the concerns of life! We hail Thee, O man of sorrows and acquainted with grief, the solace of the mourner and the bereaved! We hail Thee, rest and peace eternal, the lover of all that labour and are heavy laden! We hail Thee, O love long-suffering and kind, who wast poured out for us on Calvary, and yet art undiminished even now, who will never leave us nor forsake us until Thou hast made us a kingdom of priests unto God Thy Father! We hail Thee our all in all, the prince of life eternal!"

And as we do this morning by morning, we shall find Him to be more than all our highest dreams, the rock of ages indeed; and all unconsciously we ourselves shall grow real in the same rock-like reality,—living stones in the city that hath foundations for ever and for evermore.





## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Dr. Sites' Report*

TO THE EXECUTIVE COMMITTEE OF THE EDUCATIONAL ASSOCIATION  
OF CHINA.

THE Triennial Meeting held in Shanghai, May 21st-24th' 1902, adopted a resolution requesting me, while in the United States, "to attend the National Educational Association and present to its members the cordial greetings of this Association and assurance that under the difficult conditions that beset us in China we are striving to advance the interests of true education and are meeting with results that give us the highest hope for the future." It has been suggested that I make an informal statement to this committee concerning the results of my mission.

I landed in the United States June 18th. Stopping over at Minneapolis on my way east I was fortunate enough to meet, through friendly introductions, Dr. C. M. Jordan, superintendent of schools, through whom my credentials were forwarded to the president of the N. E. A. just in time for him to reserve an excellent place on the printed program for "Greetings from the Educational Association of China." Returning to Minneapolis July 8th, I attended all the principal meetings of the convention and presented my greetings on Friday evening, July 11th, at a public session in the main auditorium. I was allowed twenty minutes. In presenting, as instructed, the greetings of our Association, I attempted also to indicate what those conditions are in which we find ourselves and how we are trying to meet them. As a delegate from China, I was cordially received and shown every possible courtesy. I found people whom I met individually much interested in China, though for the most part in rather a hazy way. As to general public interest in China it has undoubtedly waned since the time, only two years ago, when this was indeed the "central" empire to which were turned the anxious eyes of the world.

The convention was a magnificent gathering. The actual membership enrollment in attendance was 8,191, and, of this number, nearly three-fourths, or about 6,000, came from outside the State of Minnesota. The total active membership of the Association is about 3,500. Minneapolis is an ideal convention city and its people are ideal hosts. Addresses of welcome were given at the

opening session on Tuesday afternoon by the chairman of the local reception committee, Mr. Wallace T. Nye, representing the Commercial Club, by State and city officials and by the distinguished president of the State University, Cyrus Northrop. Especially cordial was the hospitality extended to visitors by the Minneapolis Teachers' Club, a body comprising nearly 1,000 open-minded, buoyant-hearted teachers, of an aspect and action radically different from the traditional pedagogue.

It was a rare delight to find myself once more in the inspiring atmosphere of American educational thought. The trend of current educational progress is reflected in the themes and tone of the addresses at the general sessions of the convention. Rudimentary topics such as "text-books" and "curriculum," which occupied much attention in former years, seem now to be left in abeyance. The discussions run rather to the realizing of accepted ideals and the attainment of practical results. Especially inspiring were the addresses of those two splendid young presidents of great, old universities—Butler of Columbia and Alderman of Tulane. Both spoke at the Thursday evening session in the exposition building to an audience of probably 12,000 people. Dr. Butler's subject was "Some Pressing Problems," and, as one of these problems, he presented the crying need for restoring the Bible as literature to the schools. Another significant address was that of the Hon. Michael C. Sadler, a director of the Education Office, London. Archbishop Ireland, of St. Paul, spoke for the moral influence of the teacher, and the U. S. Commissioner of Education, Dr. Wm. T. Harris, always philosophical and always practical, urged the development of individuality in the pupil. The effects of national expansion were manifest in the lucid discussion of problems of colonization by John H. Finley, Professor of Politics at Princeton, and especially in President Schurman's masterly analysis of educational problems in the Philippines. In this subject, as in the education of the Indians there are some interesting analogies to our own problems in China. Another suggestive topic, in view of our problem of "Romanization," was that presented by one of the editors of the Century Dictionary, viz, "The Simplification of English Spelling, a Present Duty."

The Association, as you know, is subdivided into a variety of special departments which hold separate sessions during convention week. These are the departments of the kindergarten, elementary and secondary schools, higher education, normal schools, superintendence, manual training, art, music and business education, child study, physical education, science instruction, school administration, library department, education of the deaf and blind and, last but by no means the least active, the department of Indian education.

I have offered this brief review of both the spirit and the form of the Association in America, because it may suggest ideals and methods for us. Our problems are different in detail from theirs, but in essence they are the same. As literature has been classified into literature of knowledge and literature of power, so education, in its broad aspect, has two great objects—the imparting of a body of knowledge and the training to efficiency in the use of knowledge—and both objects unite in the one inclusive aim—to make *men*. With a view to affording our educational workers in China as much aid as possible from educational thought in America, I took the liberty of requesting the Executive Committee of the N. E. A. to grant us, if it consistently could, a number of copies of the Proceedings, when published, for the use of our members.

When in New York I met the educational representatives of two leading publishing companies and discussed with them the project of sending sample exhibits of text-books to Shanghai. Both were in hearty sympathy with the proposal, and I have no doubt it will prove a helpful auxilliary to our work. I am convinced, however, from what I have seen of recent English and American text-books, that we have a want which they cannot supply. I believe that there is a large and almost unoccupied field for special text-books in English adapted to Chinese students. American professors of laws and economics in the Imperial Japanese University at Tokio have found it expedient to make text-books for themselves. Of course there is something of the “personal equation” in this whole matter of text-books. Even at home able teachers often prefer to make their own text-books. How much more, then, is it desirable when we must accommodate our teaching to conditions radically different from those which book-makers at home have had in mind?

It may seem that I have gone too far afield in making this suggestion in this connection. Since, however, I am not making a formal report, it has seemed to me fitting to mention a matter to which, as a committee, I think we should give early attention. I wish, as General Secretary, to do all that I can to make our Association helpful to the workers and the work. To this end I would respectfully request free expression of other suggestions which will naturally spring from the ripe experience of the members of this committee as to the best ways in which we can make the results of educational progress in Western lands practically serviceable to education in China.

C. M. LACEY SITES.

NANYANG COLLEGE,

*Shanghai, 30th September, 1902.*

## *Educational Association of China.*

### EXECUTIVE COMMITTEE MEETING.

**T**HE committee met at McTyeire Home, October 17th, 1902, at 5 p.m. Present: Dr. Parker (Chairman), Dr. Sites, Miss Richardson, Revs. Bitton and Silsby. The meeting was opened with prayer. Minutes of previous meeting read and approved. The Treasurer reported:—

Balance in bank, October 16th, 1902.....\$2,717.03  
Balance due from Mission Press to June 30th..... 1,342.54

Total balance in favor of Association.....\$4,059.57

Book sales during the six months ending June 30th, 1902, amounted to \$10,405.56. Deducting commissions (\$1,183.40) this would leave \$9,222.16.

Dr. Parker gave his report as General Editor. The report was approved, and is as follows:—

### GENERAL EDITOR'S REPORT.

I have to report as follows:—

(1). Two manuscripts have been offered to the Association for publication, and having been approved by the Publication Committee, are now ready for the press, namely, a work by Rev. E. Box on the New Method for Teaching Chinese, and a translation of an elementary work on Physiology, by Rev. J. H. Judson, of Hangchow.

(2). The following is a list of the books that I have ordered reprinted during the nine months ending September 30th of this year.

	COPIES.		COPIES.
Mrs. Parker's Map Drawing	... 1,000	Owen's Geology	... 1,000
Universal History	... 1,000	Model Drawing	... 500
Hygiene	... 500	Handbook of Electricity	... 500
Handbook of Botany	... 500	Hayes' Light	... 500
Mental Philosophy	... 500	Parker's Zoology	... 1,000
Mechanical Powers	... 500	„ Physics	... 1,000
Parker's Trigonometry	... 2,000	International Law	... 1,000
„ Analytical Geometry	... 500	Muirhead's Geography	... 1,000
History of England	... 1,000	Five Gateways of Knowledge	... 1,000
Church History	... 500	Handbook of Mineralogy	... 1,000
Handbook of Birds	... 500	„ „ Astronomy	... 500
„ „ Mammals	... 500	Mrs. Parker's Geography (second	
Butler's Analogy	... 500	edition)	... 2,000

Also I have ordered from W. and A. K. Johnston—445 sets of Wall Charts.

(3). I have not broken up the Mathematical Series and the Science Series and placed them on sale as separate books in accordance with the instructions of the last meeting of the Executive



Committee. My reasons for not doing so are: first, on account of delay caused by some correspondence with Dr. Hayes in regard to some of the books that he owns in both series; second, I find from the report issued from the Presbyterian Mission Press, showing sales for six months ending June 30th, that these two series have been selling better during the past six months than at any previous time. The sales of the Mathematical Series were 172 copies and of the Science Series 95 copies during that time. There were left on hand at the end of June, 672 copies of the Mathematical Series and 764 of the New Science Series. This would indicate that the series may yet be sold out gradually, and as we are not pushed for funds, as we have been heretofore, I recommend to the committee that we delay breaking up these series at least for another six months, and if the sales should continue to improve we may allow them to remain as they are until they are all sold out.

(4). The Records of the Fourth Triennial Meeting are now going through the press; the Minutes have already been published. It is hoped that the full Records will be finished and ready for distribution in November. The List of Chemical Terms prepared by the Committee on Terminology is now being put through the press, and it is hoped will be finished in a short time. The General List of Scientific Terms referred to in Dr. Mateer's report at the Fourth Triennial Meeting has been delayed by the necessity for having the medical terms further revised by a member of the Medical Association's Committee. This work has now been finished by Dr. Stuart, and we hope to get the book into press in a short time.

A. P. PARKER,  
*General Editor.*

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Dr. Sites gave a report of his visit to America and to the meeting of the National Educational Association, U. S. A. A vote of thanks was given for his able representation and interesting report.

"NEW METHOD OF TEACHING CHINESE,"

a book prepared by Rev. Ernest Box, was presented as approved by the Publication Committee, and an edition of 2,000 was ordered printed at a cost of \$117.20.

Dr. Parker having called the committee's attention to the extensive pirating of the Association's publications, was requested to consult with the secretary of the Diffusion Society and others regarding the propriety of taking joint action for the protection of mutual interests.

The secretary reports the purchase of a book case for \$18.00. Purchase approved.

The committee decided to have regular meetings on the first Friday of each month at 5 p.m.

Adjourned to meet Friday, November 7th, 1902.

J. A. SILSBY,

*Secretary.*

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## Correspondence.

### CHRISTIANS AND THE GOVERNMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER for September appears a statement by the Executive Committee of the new China Missionary Alliance in reference to Chinese Christians and litigation. Taking it for granted that this association has the power to act officially on this matter, it seems to me that it would be well to remember that the question elucidated is only one of several serious questions which need settlement by a properly constituted representative or commission of our governments in connection with the Chinese government. Is it well at present to make an official statement on only one question?

The statement as a whole will satisfy nearly every one, but I am afraid that the practical application of point No. 7 may be unfair to the native church. According to that missionaries are to be allowed to represent the church in affairs before the Chinese officials, but not the Chinese Christians, whatever their intelligence, personal standing, or position in the church. There are times, as in 1900, when the only ones left in a place to intercede with the officials and plead for protection are the native converts. To refuse them the

right to state that they are Christians, and in consequence to ask for protection, is probably not intended, but such would be the outcome of the statement as worded. If a statement is to be presented to the Chinese government, the phraseology should be altered.

I am, etc.,

GILBERT REID.

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### MORE SUGGESTIONS FOR C. M. A.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am glad the Executive Committee of the C. M. A. is taking a conservative course in regard to a Statement, etc. (see RECORDER, pp. 484-5) and has submitted it to the missionary body for discussion. There can be no difference of opinion as to the importance of such a statement.

We want it not only to do good but to prove a remedy for the evils under which we have so long suffered. There is reason to fear that it may accomplish nothing or even do harm.

1. To me it seems necessary to tell the government, once for all, that we are *not* Roman Catholics; that aside from their works of charity we have no more sympathy with their efforts than with those of the Boxers. The course but

recently adopted by the French government in self-defence against these unscrupulous meddlers in political affairs shows plainly what attitude we should assume in order to be understood by all. There is every indication that in the near future we shall have more trouble with the Romanists than we ever had with our idol-worshipping neighbors, prestige worshipping followers, and an occasionally hostile magistrate.

2. "The relation of a missionary to his converts is thus that of a teacher to his disciples." Nothing could be more misleading to the untutored Chinese mind. The sentence expresses an ideal relation from the Christian standpoint, but if accepted literally by the officials, would make the missionary responsible for the conduct of all his converts in the eyes of Chinese law. "Heaven, earth, emperor, parents, teacher" are "the powers that be" so far as they find recognition in China. It is not always easy to tell whether a man holds his father or his teacher in greater reverence, and if he commits a crime, it is often a delicate matter for the magistrate to decide whether his father or his teacher shall receive the severer punishment. We are in danger of fastening upon ourselves the responsibility we have always disclaimed.

3. The use of the characters 教民 and 百姓 is to be deplored because it leads to mischief. We cannot too strongly impress upon the officials that the Christians are 百姓 and the non-Christians 教民 because all 奉 some 教. I wish we might get the Yamèn into the way of saying 基督教友 instead of 教民 or 奉教 when alluding to our church members.

The statement impresses me favorably as a "first draft," but I should like to see opinions from others in your esteemed columns.

F. OHLINGER.

# "RELIGION IN CHINA."

To the Editor of

## "THE CHINESE RECORDER."

DEAR SIR: A study of the article under this heading in your July number suggests that the diversity of view on the subject may be due not only to its inherent obscurity but also in large measure to the varying standpoint of the student. Those who hold that all theism is an evolution from ancestor-worship will naturally see in the religion of the ancient Chinese the intermediate stage whose development has been arrested. If, however, we may assume that missionaries believe in a primitive revelation of God to man, then the point at issue is narrowed to this: Was the belief in Shang-ti the last ray of revelation ere its setting, or was it but the afterglow when the true light had already passed beneath the horizon?

The article asks the question, "Had the ancient Chinese knowledge of the true God?" But it is necessary that we should first define our terms, or in other words that we should determine what is the minimum standard of knowledge, what is the vaguest possible conception that may be reconciled with our term "the true God." And it would be vain to take as our standard the conception of the divine as given us by Christianity or even by the Jewish prophets; the only fair comparison would be with the pre-Mosaic age of the patriarchs.

Now the history of human thought shows that there has always been a difficulty in combining the ideas of the unity and the personality of God. Paganism sacrifices the former; its gods are personal and living enough, but being many they fail to embody the absolute and the ideal. Philosophy leads us to the one and supreme, but it does not discover the personal God; that is not its function. It was

the unique glory of the Jewish nation that they combined both conceptions, but even they would have lost sight of the truth without successive revelations.

If then we find the worship of Shang-ti obscured by that of heaven and earth, it is only what might have been expected from the history of the human mind, which always leans to pantheism when it goes on a path of its own. Have we not Goethe speaking of the universe as "the living vestment of the deity," and Wordsworth, "a sense sublime of something far more deeply interfused, whose dwelling is the light of setting suns and the round ocean and the living air?"

To the early Chinese, nature was the only mirror in which they could see the face of God, therefore they conceived of Him as an inscrutable power controlling

its phenomena (c.f. Yi King, appendix 5, paragraphs 8 to 10, and Legge's Comments, Sacred Books of the East, Vol. XVI., pp. 51-53). But we have even more, for the words attributed to the ancient kings distinctly recognize "a power making for righteousness." (C.f. especially the words of T'ang Wang in Shu-king, Part IV., "The sovereign of Hsia is guilty, and as I fear Shang-ti, I dare not but punish him." "The great Shang-ti has conferred on the people a moral sense.")

And if we find this still imperfect, let us remember that even an apostle has said: "Now we see in a glass, darkly," and that the best language we can command is but a shadow of the true. 名可名非常名.

Yours truly,

JAMES W. INGLIS.

MOUKDEN,

18th September, 1902.

## Our Book Table.

Transactions of the Asiatic Society of Japan. Volumes XXIX and XXX. July and September, 1902.

The first of these contains a List of Members, Minutes of Meetings in 1901, Catalogue of Books published, and the Proceedings of the Society. Vol. XXX consists of two articles: one by Dr. G. W. Knox, entitled "A Translation of the Hyō-chū-ori," and the other by B. H. Chamberlain on "Basho and the Japanese Epigram." The price of the July number is fifty sen, and the September number two yen. The magazine is sold by Kelly and Walsh in Yokohama, Shanghai, Hongkong, and Singapore.

### REVIEWS BY A. H. S.

Professor Headland's "Chinese Boy and Girl," (Revell Co. \$2.50 Mexican at Presbyterian Press),

is almost the counterpart of his "Chinese Mother Goose Rhymes,"

published two years ago. It is, however, of a wider and more serious scope than that, and will meet everywhere with the same cordial reception, as indeed it has already done. It should have been noticed (but for an inadvertence on the part of persons unknown) some months ago, but in the case of an attractive book like this, it is never too late to mention it.

Those Black Diamond Men. A Tale of the Anthrax Valley. By William Fathey Gibbons. F. H. Revell Co. June, 1902. Pp. 389. \$1.50 (gold) net.

This is another in the growing series of vitalized stories relating to actual conditions of men, women, and children, about whom the world in general knows little. It is written by one who has had long and intimate acquaintance with the under-ground world of



which he tells with fullness of knowledge and with sustained interest. Its undisguised object is to promote the great task of ameliorating existing conditions, a debt which modern society more than any other owes to its servants, who but for the leaven of a social gospel would continue to be its slaves. The book will interest all readers who care for the human element in life, although its plot, so far as it can be said to have any, is of the simplest, while its outcome is the uplift of those whose lives have been hard and grimy.

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A Short History of the Christian Church. For students and general readers. By John W. Monierieff, A.M., Associate Professor of Church History in the University of Chicago. F. H. Revell Co., April, 1902. Pp. 456. \$1.50 net (gold).

This is one more of the commendable attempts to re-examine the whole of a vast field of knowledge and to place the results in a compendious form before "the general reader" in such a shape as to afford him a sure guide in the mazes of intricate subjects and distant ages. No one who has not himself traversed the same territory is competent to pass a discerning judgment on the adequacy of the treatment of such diverse and difficult themes, but the most casual reader must be struck with the impression that this is the work of a scholar. A more careful examination only tends to confirm the opinion that this is in its way a good piece of work. There are thirty-five pages devoted to an introduction, the remainder of the volume being divided into three "books," the first extending from B. C. 4 to A. D. 590; the second from 590 to 1517; and the third from that date (Luther's Theses) to the present time. Each section of each book is accompanied with discriminating bibliographies.

Topsy-Turvy Land. Arabia Pictured for Children. By Samuel M. Zweimer and Amy E. Zweimer. F. H. Revell Co. July, 1902. Pp. 124 \$0.75 net.

This book professes to be the joint product of a missionary husband and wife, the former the author of "Arabia the Cradle of Islam," reviewed in these columns August, 1901. There are many indications that in the preparation of this attractive and almost unique volume the feminine hand was the guiding one. It consists of twenty chapters about the peninsula of Arabia, each containing much of human interest well illustrated with speaking pictures. Every child will be delighted to hear of the strange land of contradictions scarcely less numerous and pronounced than those of China itself. A country in which the men, women, and children live for months at a time on dried dates, and where the cows are fed on boiled fish, is worth hearing about. The evident primary purpose of the book is to familiarize children through the Sunday-school library and otherwise with the needs of this dark corner of the earth, with a view to stimulating their prayers and their work for this and other regions. No stress and very little mention is accorded to the terrible discomforts of life in such a part as Bahrein, one of the very hottest places on this entire planet. The authors are connected with the Reformed Church of North America, and appear to combine Teutonic thoroughness with Anglo-Saxon enterprise. The book ought to have a wide circulation in many lands.

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James Chalmers; His Autobiography and Letters. By Richard Lovett, M.A., author of "Gilmour of Mongolia," F. H. Revell Co. Pp. 511. \$1.50 net (gold).

The fourteen chapters of this latest addition to the rapidly growing stock of important missionary

biographies, contains a detailed narrative of the remarkable evolution of an all-around devoted and highly successful missionary in one of the most difficult fields on the earth, from very unpromising materials. The author knows a good deal about mission work and exhibits his acquaintance with details at numerous points, yet there are many questions upon which surprisingly little light is thrown by all the minute accounts of the innumerable tours of the subject of the memoir. We should like to be more fully informed as to the financial and also the family aspects of the mission, and especially the inner history of the native missionaries from other islands to whom so much of the work in New Guinea under God is due. For the general public, however, perhaps nothing fuller is needed. Chalmers was an unusual and a very peculiar man, whose methods would certainly not be possible to most men, but he was filled with the love of Christ, and this was the real secret of his great success in winning the hearts of savages.

His frequent and protracted tours, leaving his newly-married wife among cannibals, or semi-cannibals, and his views in regard to the comparative uselessness of clothing, may be instanced as examples. It appears incidentally that some of the attendants at his prayer-meetings rose to make remarks in a state of absolute nudity, and Chalmers was not averse to baptizing men under like conditions! The facts are mentioned without comment, but the bare recital of the existing conditions show how hard a test of the faith (and the works also) of a new recruit the field must have been at that time.

This book will at once make its way into all lands and into thousands of homes as an illustration of the power of the gospel to conquer,

and of that love of Christ which as in the earliest ages is still the great force constraining men to obey the last command of the Master.

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Outline Studies in Acts, Romans, First and Second Corinthians, Galatians, and Ephesians. By Professor William G. Moorehead, author of "Studies in the Old Testament," "Studies in the Mosaic Institutions," "Studies in the Four Gospels," etc. F. H. Revell Co. May, 1902. Pp. 247 \$1.20 net (gold).

The reader is warned in the Preface that these studies are neither critical nor expository. They are in fact what the title implies, 'outlines' of the contents and scope of the various Scripture books under consideration. The recapitulation is sufficiently minute to bring most of the salient points in the history and the teaching before the reader, without any detail or anything approaching minute examination. There are various indications that the author, who has already in other works gone over considerable parts of the Bible in the same way, leans to a very conservative construction of many passages. For some readers this will be a distinct recommendation, while to others it may prove less admirable. It is not mentioned by the writer for what particular classes of readers the book is intended. It is not full enough for careful Bible study, while it is more extended than the mere outline descriptive summaries intended only for the undevout 'general reader.' It is, however, quite supposable that a good translation into Chinese, or a reconstruction without exact following copy, might prove highly serviceable to many in our churches who are really anxious to catch the flavor of the New Testament, but to whom the ordinary commentaries are not altogether intelligible or attractive. This book is commended to the notice of intending compilers of introductions of this sort as worthy of examination.

Communion with God. Extempore Prayer; Its Principles, Preparation, and Practice. By the Rev. Marshall P. Talling, Ph.D. F. H. Revell Co. May, 1902. Pp. 302. \$1.25 (gold) net.

This book hails from Toronto, and consists of seventeen chapters, of which the final seventy pages or more consist of a collection of prayers for illustration and models, gathered from a great variety of sources.

The object of the volume is declared to be "not to offer substitutes for the spirituality indispensable to power, but to aid beginners to the knowledge which is also indispensable and to guard against dangers which must be seen to be avoided. Our endeavor is to provide a brief but complete survey of all the principles involved in prayer, both public and private."

The second chapter, which is recognized as not strictly a part of the theme, is a temperate and well-considered discussion of the respective merits of "free worship," as against formularies, following which there are chapters on the Definition of Prayer, The Different Parts of Prayer, Public as Distinguished from Private Prayer, Preparation for Public Prayer, Principles of Effective Prayer, Principles or Conditions of Effective Prayer, The Architecture of Prayer, Common Faults in Public Prayer, Some Excellencies of Public Prayer, General Practical Rules, Training for Public Prayer, and Teaching Prayer, followed by three more on the Altar in the Home, The Prayer Meeting, and The Power of Prayer. These comprehensive titles give a sufficient and an accurate idea of the scope and plan of the book. There are not many persons who have the duty of leading others in "free worship" who would not be helped and stimulated by the perusal of this thoughtful and devout volume. It might have had its origin in practical talks to theological students, and it is evidently largely

the outcome of experience and of spiritual aspiration. A reader whose work lies in China naturally thinks of the subject as related to the use of this perverse tongue for public devotions, and the thought arises whether the substance of this book might not well be the study of those who have the training of Chinese students, as well as for the benefit of the teachers of such students. The effect of a wise use of such suggestions could scarcely fail to be sooner or later felt in many ways of enlargement and enrichment.

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Primitive Semitic Religions of To-day. A Record of Researches, Discoveries, and Studies in Syria, Palestine, and the Sinaitic Peninsula. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. F. H. Revell Co. 1902. Pp. 288. \$2.00 net (gold).

The author of this work is well known in his own country and also to a considerable extent in Europe as a careful and a critical scholar who has long made certain aspects of the Old Testament a specialty, having produced monographs upon some of them of recognized value and importance. Within the last few years he has been led to take the somewhat novel step of alternating his professorial duties with extended excursions over the entire regions named in the title-page, making in the years 1898-99 twenty-two distinct tours, the itinerary of which is noted in an appendix. Deeply interested in the subject and convinced of the importance of the line of research, Professor Curtiss continued his investigations in the summers of 1900 and 1901, in each year making five additional tours, a total of thirty-two. Not many travellers have more thoroughly scrutinized the data for inferences upon the topics of which he writes, for an examination of which he was qualified by a long

course of Oriental studies in advance, as well as by special preparation at Beirut in the study of modern Arabic. Contrary to the usual impression, Professor Curtiss ascertained that there is practically no difficulty in continuing one's journeys of investigation for the greater part of the year, which he accordingly did. He had the capital advantage of the aid of nearly all the missionaries in the wide districts traversed, and he made excellent use of interrogation points and of note-books. The total result is a book of nineteen chapters, exhibiting in elaborate and scholarly detail the usages and beliefs of the primitive semitic races as represented to-day by numerous historic survivals, many of them altogether unaffected by the lapse of time and the progress of thought in the rest of the world. There are seven appendices and five indices, making the

contents accessible with a minimum of work. The most important topics examined by the author are the views held by the semitic races as to the worship of saints, the institution of sacrifices, the use of blood, together with the inner meaning of the sacrifices offered. On these points as on others the testimony is varied, full, minute, and amply co-ordinated. The general impression is that much that is here set forth has hitherto been but imperfectly apprehended and that the larger knowledge will serve to put in an even clearer light than heretofore the truth that the teaching of man by God has been progressive and gradual, ascending step by step like all other processes of growth of which we are cognizant. The book will have wide reading and much influence. The unaccountable lack of a map is a serious defect in such a work.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Brace's Gesta Christi. S. Pollard, Yunnan.  
 Life of Billy Bray ... S. Pollard, Yunnan.  
 Walker's Life of Christ. Mrs. J. C. Owen.  
 Ten Boys ... Mrs. Woodbridge.  
 History for Girls ... Mrs. Abbey.  
 Works of Dr. Torrey. Y. M. C.A., Shanghai.  
 Burton's Records and Letters of the Apostolic Age ... G. D. Wilder or Mr. Luce.  
 Storr's Divine Origin of Christianity ... D. MacGillivray.  
 Fabiola, a Tale of the Catacombs (Mandarin revision of Wên-li). D. MacGillivray.  
 Bruce's Kingdom of God ... D. MacGillivray.  
 Bible Dictionary ... Murdo MacKenzie, Swatow.  
 Life of Müller (Mandarin) ... F. W. Baller, C. I. M.  
 Hudson Taylor's Retrospect ... F. W. Baller, C. I. M.  
 Via Christi ... Miss White.

Spirit of Christ (Mandarin). In press. ... D. MacGillivray.  
 Ideal Commonwealths. John Darroch.  
 Noble Lives ... D. MacGillivray.

Mr. Murdo MacKenzie, of Wuking-fu, Swatow, writes: Since I last wrote to you about Vol. IV. of "The Much in Little Series," I have been busy on the preparation of a little hymn book for children.

"My idea in translating the Bible Dictionary would be: to make it a convenient book of reference for Chinese students of the Bible. I would arrange it in alphabetical order, according to Mandarin sounds. I gather that there is no such work thus far in the list of Christian books translated into Chinese. In the meantime I shall arrange words in our own Hakka dialect, a dialect though distinct from, yet is closely allied with Southern Mandarin."



## Editorial Comment.

THE death of His Excellency Liu Kun-yi, Viceroy of the Liang-kiang, at the age of 74, will be much regretted by all friends of China. As a wise statesman, a strong ruler, a man of honor, and a true patriot, he served his country well, whilst at the same time maintaining a friendly attitude towards foreigners. During the fateful year of 1900, when the confidence in native rulers was rudely shaken, he commanded and retained the respect of all classes in China, both foreigners and natives. In a land where there are a great many officials, but not many great, his removal is a sad loss.

OUR readers will be interested in the extract in *Missionary News* from Mr. MacIntyre, of Manchuria. In interviews with other workers returned to the field we have received significant items of news. From one source we hear that the conditions are better in some respects and worse in others than before. Those who were active Christians have been stimulated to greater activity; those who were weak now feel a greater discouragement. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

MANY of these Manchurian Christians have obtained a wider horizon by the experiences of the Boxer outbreak. Rev. J. Miller Graham tells us that to

him it seemed as if there was the birth of a missionary consciousness, taking in the whole of China. The best people before were anxiously praying and working for the conversion of a few souls; now they are praying for the conversion of all China. We need hardly say how much we and the *RECORDER* readers will appreciate impressions of the life and attitude of the native Christians from others resuming work in the formerly disturbed regions.

WE hear also of an interesting educational development in Manchuria, viz., the opening of a school for the study of the Russian language. The inception of the idea is due to a desire on the part of the native Christians to learn this language, mainly for business purposes. The missionaries finding they were willing to learn, and were learning badly, stepped in to their assistance. The Russian officials kindly provided the missionaries with a Russian teacher. The expenses of the school are defrayed by the Chinese themselves. There are about fifty pupils, divided into two classes, the younger and those older.

REV. A. E. STREET, of Hoi-how, Hainan, has sent us a very neatly gotten up placard, printed on good red paper with fancy border, the design of which is to set before the people the attitude of the missionaries towards all lawsuits and to warn the people against expecting any help in litigation because of pro-

fessed church membership. He says: "One man is now in jail under the tender mercies of the officials as the result of a series of years spent in posing as a church member. He is understood to have been well on the way towards wealth when we stopped him. To meet the misunderstanding that arises from the attitude of the Catholics, we issued the enclosed statement that we have tried to make as attractive as possible, enough to keep it in sight a short time at least." There is no question but that placards of this sort would have a deterrent effect upon some of the people who wish to come into the church from sordid motives, and we would commend a like experiment to others.

FOR several winters lectures have been given at the Shanghai Polytechnic, mostly on scientific themes, by Dr. John Fryer, Prof. Lyman, and Dr. A. P. Parker. This winter a special course is being delivered by Dr. Gilbert Reid on a Comparative View of the Governments and Customs of Different Countries. The first lecture was given on October 16th; the subject being a Comparison of China and the United States. This lecture was reported specially for *The Christian Intelligencer*, and appears in its issue of October 29th. The main hall at the Polytechnic, which can only sit about a hundred, has been crowded by intelligent young men. It is hoped this work may be a forerunner of the public lecture system planned by the International Institute.

We understand that not only is there fair prospect of the In-

ternational Institute being located in Shanghai, as more and more a centre of progress in China, but that a combination is quite possible with the plan of the Municipal Council to establish a Chinese public school. The Council is favorable to the union, and conference is now being held in reference to the matter.

THE difficulties of the Chinese with the Roman Catholics will continue so long as the Pope, through his bishops and priests, continues to arrogate to himself the control of Chinese subjects in temporal as well as in spiritual matters. The native press which translates most of the English newspaper correspondence and prints numerous items which the English never see, brings many church matters before the public, and it behooves all Protestants to avoid all litigation and lawsuits with the most sedulous care and conduct all business with the utmost circumspection and caution. We can thus avoid all suspicion of being considered the emissaries of a foreign power and of meddling with the temporal affairs of the Chinese.

ON this subject one of the oldest and wisest missionaries in China writes: "The Catholic question is full of intricacies and perplexities. How to manage these people in the present boneless condition of the Chinese officials, I do not know. To make war on them through the Press would result in very little good. They can fight also, and they can fight with a free hand so far as truth is concerned. There is one thing in our favor,

and it is of great importance; in the estimation of the officials and people, we stand on a much higher plane than they do. The contrast drawn between them and ourselves is all in our favor. I do not see what the Roman Catholics can do to reverse this sentiment; and whilst it lasts they can do but little to injure us. What we do need just now is patience and calmness. And let us not go in for cures which will do more harm to the work than the evils themselves."

\* \* \*

WE take pleasure in calling attention to the account of the athletic meeting of the Shanghai Young Men's Christian Association given in another column. The fact that a sports meeting of such large proportions has been organized and conducted in Shanghai without betting of any kind and without the use of liquor, shows what the Association means by making athletics a branch of its work. We are also gratified to note the vigorous way in which the General Committee of the Young Men's Christian Association of China, Korea, and Hongkong is taking hold of the problem of creating a literature for the Chinese along Bible study and devotional lines, thus contributing towards the filling of a want often expressed by our correspondents and contributors (*e.g.*, October RECORDER, p. 531).

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As we go to press, a notable meeting is taking place in Shanghai. We refer to the meeting of the Committee on Presbyterian Union. In October, 1901, a Presbyterian Conference was

held, which decided, among other actions, to call on the various missions of that denomination in China to appoint representatives who should take measures for the uniting of all their Chinese churches in one body. This Committee has been formed, and is now holding its first meeting. It represents missions working in Manchuria, Chihli, Shantung, Honan, Hunan, Anhui, Kiangsu, Chêkiang, Fohkien, Formosa, and Kwangtung. The Committee in session moreover represents the Presbyterians of England, Scotland, Ireland, Canada, and the United States. It is hoped that in spite of great difficulties to be encountered in distance, differences of language, etc., a plan of union may be drawn up which will commend itself to all and lead to the erection of one Presbyterian church for all China.

\* \* \*

THE good effect of such a union on the home churches would be great; but the benefits to the Christians in China would be incalculable. Believers in distant portions of the empire would learn that instead of being isolated companies, connected with a church in this or that country, they are part of one great and growing church of China. This projected union, moreover, is, as we learn, not in any sense for the magnifying of Presbyterianism as such, but is a step toward a still wider hoped-for union, federal or organic, with other churches which may be led to join in such a movement. Whether such wider union shall eventually come or not, we are sure all will join in wishing this movement among Presbyterians

a hearty Godspeed. We understand that this movement is not confined to the one denomination above named, but that other strong bodies working in China are working toward similar union in their own ranks. Every such effort toward amalgamating

bodies of Christians whose faith and polity are one, and whose only difference lies in the accident that different home churches or societies send out their missionaries, is sure to meet the approval and blessing of the great Head of the church.

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## Missionary News.

The Central China Mission of the Presbyterian Church (North), at its recent meeting in Shanghai, gave permission to Shanghai Station to adopt the scale of salaries for native helpers recommended by the Shanghai Missionary Association. The scale of salaries is given on page 325 of the RECORDER for July, 1902. Other stations are permitted to adopt the same scale if they so desire.

Many RECORDER readers will be interested in knowing that Mr. James Williamson, the Presbyterian Mission Press accountant, has gone home on a well-earned furlough. Before leaving he was the recipient of hearty thanks, variously expressed, from the Union Church Sunday School and Choir, for whom he worked strenuously, and from the Shanghai Missionary Association, he having been the efficient organizer of the Monday afternoon prayer meetings. His place at the Mission Press has been taken, in the meantime, by Mr. J. Trevor Smith, who hopes to remain to be helper and participant in the other important and growing work involved by the erection of new buildings and plant.

Dr. Martin writes that he recently had a visit from His Excellency Chang Chih-tung, who spent nearly

two hours with him talking over educational matters. To his question whether his plan for the creation of a university would be carried out in the event of his removal to Nanking, His Excellency replied in the affirmative; but added that though the plant might be started at Wuchang it might perhaps be removed to Nanking to be re-established on a larger scale as the chief school of the vicerealties, and in the course of a long conversation he frequently recurred to this idea and informed Dr. Martin that in that case he would ask the Doctor to follow him to his new post. In addition to having the supervision of the new university, Dr. Martin has been engaged to lecture on international law in the Normal College for Mandarins. He writes: "Other professors are to be engaged to lecture on chemistry, physics, and political economy. The audience will consist mostly of greybeards in office, and the work will, to me, be highly agreeable. The governor who takes over the vice-regal seals, appears to be fully imbued with progressive ideas. He will be remembered as the man who saved the lives of so many missionaries in Shansi two years ago. He is, as the Chinese say, 'rich in years' (i.e., young), and I trust that a splendid career is waiting for him."



Rev. J. Macintyre writes from Hai-cheng, Manchuria:—

"We seem to be getting back to our usual status here. Yesterday the new Taotai of the seaport passed through, and to-day the governor-general. The governor-general is evidently off to Russian head-quarters to see to the transference of our port to the native authorities. If the Russians retire, as per treaty, it will surprise many and snuff out many smart people. Our own magistrate is not sanguine, yet to keep word would redeem the Russian name and make things much smoother for them. The fear of conquest has embittered many who two years ago had learned to get on nicely with the Russian railway people and civil commissioners. As to ourselves we have a surer footing than ever. More girls come to school and more women come to worship, and we are breaking ground among quite a new lot. People who saw our goods carried past their doors are now fearless of coming about us, though they were strangers to us before the riots. Clearly our converts have led to this by the thoroughly peaceful and forgiving spirit they have shown. I am myself astonished at the extent to which our people have triumphed over our human nature or rather the natural man. Even the very indemnity granted unasked by the governor-general has caused no scandals. Nay, all my 800 surviving converts give at least one-tenth, many one-third, and some all of the indemnity to the church building funds."

The Presbytery of Shanghai met at Soochow October 3rd-7th, 1902. The Presbytery consists of twelve ministers, seven foreign and five Chinese, who have under their care five churches, three licentiates, three local evangelists, and three

students for the ministry. The churches are located, three at Shanghai and two at Soochow. The reports were encouraging; every church, except one, showing a gain in membership. The total number of communicants is 367, a net gain of forty-eight during the year. The Shanghai membership is 285, a gain of thirty-five. There were fifty-six received during the year on profession of faith. The contributions were \$1,217.73, an advance of \$275.37 over last year. All the overtures from general assembly relating to revision of the confession of faith, etc., were answered in the affirmative, except the one regarding "elect infants," which the Presbytery advised to be struck out altogether in view of the fact that Scripture gives no clear teaching on that subject. The Presbytery arranged for the ordination and installation of licentiate Tsang Pau-ts'oo as pastor of the North Shanghai (Mission Press) Church; the service to be held October 26th, 1902. The next meeting of Presbytery is to be held at Soochow, October 9th, 1903.

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### *Progress of the Young Men's Christian As- sociations.*

It is seldom that in these columns we have occasion to refer to athletics, but the Young Men's Christian Association in Shanghai has recently achieved a notable success by conducting an athletic meeting which was above reproach and which has met with great popular approval.

We notice that the papers in reporting it say: "This community has not had in the present year, if it ever had, a day of field

sports so keenly enjoyed" as were those we refer to. "Nearly the whole foreign community of Shanghai was at the polo ground on Saturday to see the Young Men's Christian Association sports."

"The gentlemen who organized the sports meeting on Saturday under the auspices of the Shanghai branch of the Young Men's Christian Associations must be congratulated on the success of their efforts to make athletics once more popular in Shanghai. For many years attempts have been made by small sets of individuals whose interest in sports is never lukewarm to infuse into the youth of this part of China an enthusiasm for athletics, but these attempts have invariably failed owing to feeble support and a failure to arouse popular interest, but with the advent of the Young Men's Christian Association this indifference to healthy emulation in the highest form of recreation has passed away."

We notice that the public prints are requesting the Young Men's Christian Association to make these sports an annual event. Sport for sport's sake, clean and above reproach, seems to be their motto in the athletic line.

The work of the Association in China is likely to be greatly extended in the near future. Urgent petitions for resident secretaries have been received from Peking, Hankow, Nanking, Foochow, Canton, and other large cities, and favorable action has been taken in regard to some of these centers, by the international committee.

The general office of the Young Men's Christian Associations of China, Korea, and Hongkong, located in Shanghai, has already begun to meet the need for devotional works in Chinese which has been long felt by missionaries.

## *Echoes from the Central China Convention.*

*October, 1902.*

BY JAMES WARE, SHANGHAI.

The officials are becoming more friendly towards Christian missions. Great numbers of inquirers are coming forward for instruction.

There are signs of hostility against missionaries in some interior cities, caused by the indemnity tax.

Thousands of gospels have been supplied to hospital patients who have come in from every quarter.

Book-stores are being opened by the natives for the sale of scientific and educational books, in order to supply students who go up for the new government examinations.

Self-support is coming in China—slow but sure.

Circulating libraries are now a settled feature of our missionary work.

Spontaneous and generous help has been given by the native churches to members in distress.

Some heathen mothers are very anxious over their children in the mission schools, lest they should be won to Christianity.

Some large districts have been mapped out for systematic work, and house to house visitation has been begun.

More doors are open to the gospel than can be entered.

Huxley's works on evolution are being translated by heathen scholars, and their wide circulation is causing the displacement of heathenism by agnosticism. This evil is being met by Dr. Macklin and other writers by translating works on history and the biographies of the great Christian "epoch makers" which show that all true benefactors of humanity have been believers in the reign of a righteous God.

Many of the students in the girls' school rise at six a.m. for Bible study.

The Chinese have a very faint idea of sin and the need of repentance. One inquirer assured Bro. Titus that there had been no flaw in his family genealogy for four generations.

The native church has adopted the policy of non-intervention in regard to lawsuits, hitherto a fruitful source of confusion to the Christian church in China.

A great spiritual growth is discernable in the native church, many of whose members are determined to repudiate the term "rice Christians."

Many who come as inquirers from wrong motives, eventually come in contact with Christ, when their wrong motives are at once changed into right ones.

More men are being "loved" into the kingdom than are being brought in by compulsion.

It is a common thing for Christian business men to speak about Christ while engaged in business with each other.

The one great need of the Christian church in China to-day is the establishment of Bible schools where the native preacher of the future shall be trained. China must be evangelized by her own sons and daughters who have been trained by the messengers of the home churches.

About one hundred persons have been baptized during the past year.

"Brethren, pray for us."

"Brethren, come over and help us."

## Diary of Events in the Far East.

August 20th.—Telegram announcing the murder of two China Inland missionaries (Messrs. J. R. Bruce and R. H. Lewis) in a riot at Chen-cheo-fu, on the Yuan River, Hunan (for particulars, see September RECORDER, page 481).

September 5th.—Signing of the British Commercial Treaty with China. Ratification, after criticism by the British merchants whom it affects, and acceptance by the other Treaty Powers, are still necessary before the treaty comes into force.

14th.—The Chinese Court has gone to the Summer Palace, being its first visit there for three years.

15th.—Armed Boxers entered Chêng-tu to-day. Some have been killed and captured in the streets. The shops are closed and the military are patrolling the city. The situation is serious.

17th.—A Chêng-tu telegram states that the officials have regained control in the city. The shops are reopened and the examinations are over.

24th.—It is telegraphed from Tai-peh (North Formosa) that Mount Riggo in South Formosa has been in a state of

slight eruption since the 20th instant. Fields in the vicinity have been damaged, but no loss of life is reported.

October 3rd.—Terrible fire at Amoy, which devastated the bulk of the business portion of the city. It is calculated that some 1,600 houses have been burnt. Messrs. Douglas, Lapraik & Co. and Messrs. Jardine, Matheson & Co. have had their premises burnt, while portions of the Chinese Custom House and other adjacent premises were seriously damaged. The office of the *Amoy Gazette* was burnt out. The captain of the S. S. *Wenchow*, Captain Fife, who gallantly, but too carelessly, tried to save certain buildings, was caught by a falling wall and crushed beneath the ruins before it was possible to rescue him.

October 6th.—Death from dysentery in his Yamèn at Nanking of H. E. Liu Kun-yi, Viceroy of the Liang Kiang, at the age of seventy-four.

October 9th.—The portion of Manchuria, south of the Liao River, has been restored to the Chinese to-day in accordance with the Manchurian Convention.

## Missionary Journal.

### BIRTHS.

At Shih-ts'üen-hsien, Si-chuan, September 17th, the wife of Rev. J. ARTHUR HICKMAN, C. M. S., of a daughter.

At Soochow, October 8th, the wife of Rev. O. C. CRAWFORD, A. P. M., of a daughter (Elizabeth Loretta).

At Han-yang, October 10th. the wife of Rev. GEO. A. HUNTLEY, M.D., A. B. M. U., of a son (Frank Livingstone).

At Chefoo, October 15th, the wife of Rev. W. O. ELTERICH, A. P. M., of a son.

At Kuling, October 17th. the wife of HOWARD G. BARRIE, M.D., C.M., of a daughter (Winnifred Agnes).

#### MARRIAGES.

At the Cathedral, Shanghai, October 1st, by the Rev. H. C. HODGES, Rev. AUSTEN C. ROSE, and Miss PEARSON, W. M. S.

At the Cathedral, Shanghai, November 1st, 1902, by the Rev. H. C. HODGES, M.A., ANDREW GRAHAM, L.R.C.P. and S.E., Church of Scotland Mission, Ichang, to JEANIE, daughter of the late Robert Weir, Esq., of Kirkcaldy, Scotland.

#### DEATHS.

Near Jen-cheo-fu, September 2nd. ANDREW WRIGHT, C. I. M., of cholera.

At Shuen-king, September 16th, W. H. GREENAWAY, C. I. M., of typhoid fever.

At Chi-nan-fu, October 13th, Mrs. JOHN MURRAY, A. P. M., of fever.

At Chou-ping, Shantung, October 22nd, Rev. F. J. SHIPWAY, E. B. M., of typhoid fever.

#### ARRIVALS.

##### AT SHANGHAI :

September 9th. W. J. DOHERTY (returning) from America for C. I. M.

September 27th, S. and Mrs. BERGSTRÖM and three children. V. L. and Mrs. NORDLUND and four children. Misses E. PETTERSON, A. SANDERS and T. JOHNSON (returning) and Messrs. G. and E. PALMBERG, from America, all for C. I. M.

October 7th, H. and Mrs. KLEIN (returning), from Germany. J. T. and Mrs. SANDBERG. Mrs. L. H. E. LINDER and two children, and Miss B. M. P. PETERSSON (returning). Mr. T. B. J. BOLING and Miss I. M. BERZELIUS, from Sweden. M. L. and Mrs. GRIFFITH and child, from England, all for C. I. M.; Rev. A. E. ANDRÉ, wife and two children (returning), Rev. R. KILEN and wife, Rev. J. W. JACKSON, for American Swedish Mission, Fan-cheng; Dr. T. L. BRANDER; Mrs. W. H. GILLESPIE and children, L. LEARMONTH, M.D. and wife, I. P. M., Manchuria (returning); Miss MABEL V. SHAW, International Committee Y. M. C. A., Shanghai.

October 13th, Rev. G. L. DAVIS, wife and mother, wife of Rev. G. R. DAVIS and two children, Miss E. M. TERRY, M.D., Rev. J. H. PYKE (all returning), M. E. M., North China.

October 15th, J. and Mrs. BROCK and three children, C. H. LAIGHT and J. MOYES (returning), GEO. M. FRANCK and Wm. C. CHAPMAN, from England, for C. I. M.

October 16th, Rev. FRANK RAWLINSON, wife and child, for S. B. C., Shanghai.

October 20th, Mrs. FORD and two children, Misses FEARON, GUTHRIE, H. JOHANSON, and J. HOSKYN (returning), from England, for C. I. M.; Rev. A. J. OPENSHAW and wife (returning), A. B. M., West China; Rev. O. TÜPPER, for B. M., Kiao-chow; Misses MACINTYRE (four daughters of Rev. John Macintyre, U. F. C. S. Manchuria); Mrs. H. W. PULLAR and three children, Mrs. J. M. GRAHAM and two children, and Miss HOWIE (returning), U. F. C. S. M., Manchuria; Mrs. J. WHITFIELD, Presbyterian Mission Press, Shanghai (returning); Mrs. S. COCLING, E. B. M., Ching-chow-fu (returning).

October 23rd, Mrs. T. D. HOLMES and three children (returning). C. E. TOMPKINS, M.D., and wife. A. B. M. U.; Rev. J. Y. MCGINNIS and wife, uncon. (returning), Rev. J. J. BOGGS, wife and child (returning), A. P. M., Canton.

October 25th, Miss SHIRAZA PIERCE, M. E. M.; Mr. D. W. HERRING and wife, G. M., Chi-ning-chow (returning.)

October 26th, Miss MARTHA F. Y. KOBERG, and Miss GINA S. ANDERSON, from America for C. I. M.; Misses F. O'DONNELL, M.D., and MARTHA SWAN, Dr. C. W. SERVICE and wife, W. F. ADAMS and wife, and Rev. J. L. STEWART, C. M. M., West China; Rev. E. A. THURSTON and wife, Yale Mission, North China; Mrs. T. P. CRAWFORD, B. G. M. (returning).

October 27th, Mrs. C. F. E. Davis and two children (returning). Misses LILY TRÜDINGER and ANNIE E. SMITH, from AUSTRALIA, for C. I. M.

October 28th, A. and Mrs. LUTLEY and child, C. H. S. and Mrs. GREEN, and two children, Misses J. GREGG, C. GATES, A. M. BALLER (returning), Misses H. A. GOUGH, A. KNIGHTS, M. GREGORY, H. ANNISS, H. L. THOMAS, K. M. ALDIS, C. F. TIPPETT, and C. LANDMARK, for C. I. M.; Rev. J. A. SLIMMON, wife, and child, C. P. M. (returning).

#### DEPARTURES.

##### FROM SHANGHAI :

September 26th, Misses BURTON and CAMPBELL, for Australia.

October 11th, Rev. T. B. OWEN, M. E. M., Hing-hua.

October 25th, Miss JENNIE ADAMS, M. E. M., Foochow.

October 28th, Miss D. C. JOYNT, C. M. S., for England.



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